PREFACE

THIS, which is Vol. XXI of the Catalogue of the Arabic and Persian MSS. in the Oriental Public Library in Bankipur, contains Mawlawi 'Abdul Hamid's Notices of the MSS., No. 2222 to No. 2412, found in the groups, Encyclopædias, Logic, Philosophy, and Dialectics. The number of volumes is 191, and of these 185 contain each a single treatise, while Nos. 2272 (it would have been better grouped differently), 2331–2333, and 2411-2412 contain each two or more, bringing the total in that enumeration to 224.

Much the longest Notice is of a MS. of Madînat al 'Ulûm, No. 2234, the work stated in Cairo (Vol. VI, p. 195), and again in Brock. (Vol. II, p. 425), to be by an unknown author. A note on the title-page of our copy states that one Irnîqî, a pupil of Qâḍizâdâh Rûmî, is the author, but Râmpûr (No. 86) gives the Qâḍizâdâh himself as the author. Notes in the MS. of Al Ḥâshiyatu 'Alâ Ḥâshiyati Sharḥi Maṭâli' al Anwâr, No. 2262, attribute the annotation to Mîrzâjân Ḥabîballâh ash Shîrâzî, but in Bûhâr (Vol. II, No. 291) it is attributed to Dâ'ûd Shirwânî.

Attention may be drawn to the instances of success in research shown in certain Notices; as in No. 2261, where Mawlawî 'Abdul Hamid claims to have established that Ad Dawwânî is the author of Tânwir al Maṭâli'; in No. 2264, where he adds to the evidence against acceptance of the statements of Ḥâj. Khal. regarding the date of the death of Shamsaddîn Muḥammad as Samarqandî; in No. 2299, where the cataloguer, dealing with an annotation of a gloss, had the authorship of both works to determine; and in No. 2308, a gloss on Sanûsî's Mukhtaṣar, and No. 2405, where each time the question was the determination of authorship.

The volume contains the Notice of a MS. (No. 2338), dated A.H. 520 (A.D. 1126). There is only one older MS. in the Library, No. 825 (Vol. XIII). As is the case as regards the authors of the works catalogued in Vol. X, a large proportion of the authors of the works described in this volume are men of Indian birth.

Special attention may be drawn to the following MSS.:—

Nos. 2223–2225. A beautiful copy of Ash Shifâ' in three volumes by Ibn Sînâ.

No. 2229. A rare copy of Miftâḥ Ash Shifâ', a detailed gloss on Ilâhiyât Ash Shifâ' (No. 2226), by Aḥmad bin Zain Al 'Âbidîn.

No. 2230. A rare copy of At Taḥṣîl by Abû'l Ḥasan Bihmanyâr, a zoroastrian and philosopher of the 6th century A.H.

No. 2234. A rare copy of Madînat Al 'ulûm, an encyclopædia of 342 branches of learning, with in most cases an enumeration of the authors of the works found in the branch in question.

No. 2237. A rare copy of At Talkhîṣ, the abridgment by (we believe) Fârâbî *of the Arabic translation of Aristotle's work on* Logic by Ibn Isḥâq.

No. 2240. A rare copy of Al Jawhar An Naḍîd, a commentary on At Tajrîd Fî Al Manṭiq of Ṭûsî by Ḥillî, a pupil of Ṭûsî.

No. 2253. A copy, written during the lifetime of the author, of Al-Ḥâshiyatu 'Alâ Ḥâshiyah As sayyid Ash sharif.

No. 2256. The unique copy of a gloss on sharḥ Ash shamsîyah.

No. 2260. A rare copy of an annotation of the gloss of Sayyid Sharif by Mas'ûd Shirwânî.

No. 2263. A rare copy of an annotation of the gloss of Sayyid Sharif by 'Abdalḥakîm As siyal'kutî. Written during the lifetime of the author; dated A.H. 1016.

No. 2283. A valuable copy of Al Ḥâshiyat 'Alā Sharḥ At Tahdîb by Abû'l Fatḥ Al Ḥusain. Transcribed by the famous author, Nûrallah Ash Shustarî.

No. 2297. A rare copy of the annotation of the gloss of Mîr Zâhid by Imâdaddîn Al Labkanî.

No. 2298. A rare copy of an annotation of Mîr Zâhid by Ġulâm Subḥân.

Attention may also be drawn, but more briefly, to Nos. 2300, 2301, 2304, 2307, 2312, 2313, 2337, 2339, 2352, 2379, 2380, and 2383.

PILIBHIT: J. A. CHAPMAN.
March 19, 1936.

TABLE OF CONTENTS

ARABIC MANUSCRIPTS.

ENCYCLOPÆDIAS.

No. 2222.

foll. 489; lines 27; size 9×6; 7×4.

رسائل اخوان الصفاء

RASÂI'L IKHWÂN AṢ ṢAFÂ'.

A well-known philosophical encyclopædia containing a collection of 51 treatises, which in about A.H. 350 were composed jointly by the following philosophers of the 4th century A.H.:—

(i) Abû Sulaimân Muḥammad bin Mas'ûd al Bustî al Muqaddasî.
(ii) Abû Aḥmad an Nahrajûrî.
(iii) Abu'l Ḥasan 'Alî bin Hârûn az Zanjânî.
(iv) Abu'l Ḥasan 'Alî bin Raminâs al 'Awfî.
(v) Zaid bin Rafâ'a.

For the authors see Z.D.M.G., vol. xiii, pp. 1–43; Leclerc, vol. i, p. 393; Abh. D. Berlin, Akad. 1858, p. 240; Dieterici, Philosophie der Araber, pp. 141–151; Ency. of Islâm. No. 25, p. 459; Brock., vol. i, pp. 213-14; Qifṭî, pp. 82–88. See also the following note on the title-page, where the names of the five authors are given:—

الحمد لله و سلام على عباده الذين اصطفى ...... اعلم يا اخى ان
مصنفى كتاب اخوان الصفا خمسة انفس .... فنوا الخمسة
ثم اخوان الصفا و خلان الوفا .... اذا وجد فى [illegible] [illegible]
اخوان الصفا الذى قرب من تصانيفه •

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى ....

رسائل اخوان الصفاء .... و هى احدى

و خمسين رسالة فى فنون العلم الخ *

The contents of the work are fully described in Bûhâr Lib. Cat., vol. ii, No. 337; Br. Mus. Suppl., No. 708.

The most important parts of the work with a translation were published in Leipzig, 1883–6, by Fr. Dieterici.

For other copies of the work see Berlin, Nos. 5035–42; India Office, No. 474; Paris, No. 2303–9; Munich, No. 562; Pet. Rosen., No. 194; Br. Mus. Suppl., No. 708; Bûhâr, Lib. Cat., vol. ii, No. 337; Râmpûr, No. 378; Âṣafiyah, Nos. 1–4. The work was printed at Bombay in four volumes in A.H. 1303–6. For other editions see Ellis Cat., vol. i, p. 742.

Written in Nasta'lîq. Dated A.H. 1190.

A seal, bearing the inscription لسان السلطان محمود الدوله منشى محمد مقدر على خان بهادر is found on the title-page; for an inscription of the same name see Lib. Cat., vol. xix, No. 1502.

Sundry notes of previous owners belonging to the 12th century A.H. are found on the title-page.

No. 2223.

foll. 220; lines 33; size $10\frac{1}{2} \times 7$; $7\frac{1}{3} \times 4\frac{1}{2}$.

الجلد الاول من الشفاء

AL JILD AL AWWAL MIN ASH SHIFÂ'.

The first volume of Ash Shifâ', the famous philosophical encyclopædia in three volumes. The work is divided into the following four parts: (i) Logic, (ii) Physics, (iii) Mathematics and Astronomy, and (iv) Metaphysics. The present volume containing the larger portion of the first part ends with the كتاب الجدل of the same part.

Author: Abû 'Alî Ḥusain bin 'Abdallâh bin Sînâ ابو على الحسين بن عبد الله بن سينا, the celebrated philosopher, known in Europe by the name of Avicenna. He died in A.H. 428=A.D. 1036. See Lib. Cat., vol. iv, No. 19.

Beginning:—

قال الشيخ الرئيس ابو على بن حسين بن عبد الله بن سينا رحمه الله ...... و بعد حمد الله و الثناء عليه كما هو اهله الخ *

For other copies of the work see Berlin, No. 5044; Br. Mus., No. 745; Br. Mus. Suppl., No. 711; Bodleian, p. 581; Cairo, vol. iii, p. 99; Yeni, Nos. 770–5; Râmpûr, Nos. 311–13; Asiatic Society, p. 82; Bûhâr, Lib. Cat., vol. ii, Nos. 284–87; India Office, Nos. 475–77, where the contents of the work are fully described.

It has been lithographed in Ṭihrân, A.H. 1303. Some portions of the Logic, Physics and Metaphysics of the present work have been translated into Latin by Dominicus Gundisalvus, A.D. 1508, see Ellis, vol. i, p. 595.

Written in beautiful Nasta'liq within gold-ruled borders. Not dated; apparently 10th century A.H. It contains a beautiful frontispiece.

The title-page contains a copy of the note of Abû 'Ubaid, a pupil of the author, regarding the merit of the work; it begins thus:—

قال ابو عبيد احمد الله على نعمائه *

The present MS. in A.H. 1098 was in the possession of one Najaf 'Alî, see his autograph note on the title-page.

At the beginning there are 10 folios written in a later hand containing an index of the contents of all the volumes of the work.

No. 2224.

foll. 134; lines 33; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

Vol. II.

Continuation of the preceding volume. The present volume, completing the remaining portion of the first part of the work, contains a portion of the second part of the same. The first part ends on fol. 48ª thus:—

تم علم المنطق و يتلوه السماع الطبيعى الخ *

The present volume ends with فن رابع thus:—

تم الفن الرابع من طبيعات الشفاء *

Written in Nasta'liq. Not dated; apparently 10th century A.H.

No. 2225.

foll. 241; lines 33; size 10½ × 7; 7½ × 4½.

Vol. III.

Continuation of the above. Completing the second part of the work, it contains the third and fourth parts, with which the work ends.

Written in Nasta'liq. Not dated; apparently 10th century A.H.

All these three volumes are written by the same scribe, who does not reveal his name anywhere.

No. 2226.

foll. 163; lines 19; size 8 × 5; 5½ × 3.

آلہیات الشفاء

ILÂHÎYÂT ASH SHIFÂ'.

The fourth and last part of the work, corresponding with folios 199-241 of the preceding copy. The present part on Metaphysics, known as '*Ilâhîyât ash Shifâ'*', is treated as an independent composition on the subject. Hence we notice that many scholars transcribed separate copies of the present part under the title of *Ilâhîyât ash Shifâ'*, and a number of scholars composed glosses and annotations on it. For a separate copy of the present part see Berlin, No. 5044.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله

الاكرمين اجمعين ...... الفن الثالث عشر من كتاب الشفاء فى الآلهيات *

It was frequently printed and lithographed.

Written in Nasta'liq. Dated A.H. 1082.

Scribe: عطاء الله.

No. 2227.

foll. 146; lines 31; size 9½×5; 7½×3½.

حاشية الشفاء

ḤÂSHIYAT ASH SHIFÂ'.

A gloss on *Ilâhîyât ash Shifâ'* (No. 2226 above); much appreciated and remarkable for the critical acumen shown in it.

By Ṣadraddîn Muḥammad bin Ibrâhîm ash Shirâzî صدر الدين محمد بن ابراهيم الشيرازى, a famous scholar of Persia, who died in A.H. 1050=A.D. 1640. See Lib. Cat., vol. x, No. 622.

Beginning:—

قال قدس سره ان العلوم الفلسفية كما قد اشير اليه الخ ذكر الشيخ في الفصل الثاني من الفن الاول ...... و هي في المنطق ان الغرض من الفلسفة ان يوقف على حقائق الاشياء كلها الخ *

For other copies of the work see Râmpûr, No. 60; Âṣafîyah, No. 51.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

Scribe: محمد بن حسين العقيلى.

The scribe in the following note at the end says that he transcribed the present copy from an autograph copy dated A.H. 1044:—

قد نقلت هذه النسخة الشريفة ...... من خط مؤلفها المولى العلامة المحقق مولانا صدر الدين الشيرازى في سنة اربع و اربعين بعد الف .... و انا العبد المذنب ..... محمد بن حسين العقيلى الاسترابادى *

No. 2228.

foll. 274; lines 25; size 9½×5½; 6½×3½.

The Same.

Another beautiful copy of the preceding work.

Written in Naskh, within gold-ruled borders. It contains a beautiful frontispiece.

Three seals of Awadh kings of the 12th century are found at the beginning.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2229.

foll. 349; lines 25; size 9½×6; 7½×4½.

مفتاح الشفاء

MIFTÂḤ ASH SHIFÂ'.

A detailed gloss on *Ilâhîyât ash Shifâ'* (No. 2226 above), composed in A.H. 1065 during the reign of Shah 'Abbâs ii (A.H. 1052–1077=A.D. 1642–1666) of the Ṣafavid dynasty of Persia.

Author: Aḥmad bin Zain al 'Âbidîn al 'Alawî al 'Âmulî احمد بن زين العابدين العلوى العاملى, a distinguished Shî'ah scholar of the 11th century, who studied under Bâqir Dâmâd (*d.* A.H. 1040=A.D. 1630); see Kashf al Ḥujub, fol. 143[a], where mention of the author and the work is made thus:—

مفتاح الشفاء ...... لاحمد بن زين العابدين العلوى ...... و هى حاشية لالٰهيات الشفاء *

Beginning:—

الحمد لمن رفع سرادقات اللاهوت .... و سمينا شرحنا هذا بمفتاح الشفاء ...... فى شرح آلٰهيات كتاب الشفاء .... اتفق تصنيف هذا الشرح فى زمان الدولة القاهرة .... شاه عباس خلد الله ملكه الخ *

The present copy is incomplete at the end and ends abruptly thus:—

و كما يجوز ان يدل لفظه *

We are not acquainted with any other copy of the work.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 2230.

foll. 134; lines 25; size 8 × 4½; 6 × 2½.

التحصيل

AT TAḤṢÎL.

A valuable and useful work containing explanations of the technical terms used in Logic, Physics and Metaphysics, and expounding important and difficult points of those branches of learning. The work is divided into several *Kitâb*, of which the present copy comprises the second and the third *Kitâb*.

Foll. 1–57. الكتاب الثانى فى المقدمات التي يحتاج اليها فى جميع العلوم *

Foll. 58-134. الكتاب الثالث في الاشارة الى اعيان الموجودات الخ *

Author: Abu'l Ḥasan Bihmanyâr bin Marzubân ابو الحسن بهمنيار بن مرزوبان, a Zoroastrian and a distinguished philosopher of Persia in the 5th century A.H. He was a favourite pupil of Ibn Sina (No. 2223 above). He died in A.H. 430=A.D. 1038. See Brock., vol. i, p. 458; Iktifâ' al Qunû', p. 206; Durrat al Akhbâr, published in the Magazine of the Oriental College, Lahore, Series 17, p. 69.

Beginning:—

الحمد لله رب العالمين و الصلوة على محمد و آله الطاهرين الكتاب الثانى فى المقدمات التى يحتاج اليها فى جميع العلوم و هو العلم الموسوم بعلم ما بعد الطبيعة الخ *

It ends thus:—

تم كتاب المنطق *

Ḥâj. Khal., vol. ii, p. 217, mentions the present work without any description.

Only two other copies of the work are known to us, viz., Râmpûr, Nos. 16-17.

Written in Nasta'lîq. Not dated; apparently 11th century A.H.

No. 2231.

foll. 79; lines 25; size 8×6; 6×4.

اتمام الدرايه

ITMÂM AD DIRÂYAH.

The present work is a commentary on the commentator's own text, viz., An Nuqâyah, an encyclopædia dealing with fourteen branches of Muslim learning. The present commentary was composed in A.H. 873; see the colophon quoted below.

Commentator: Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابي بكر السيوطى. He died in A.H. 911 = A.D. 1505. See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

الحمد لله على نعمه السابقة الشاملة .... و بعد فلما ظهر لى تصويب الملحين علىّ من وضع شرح على الكراسة التى سميتها بالنقايه .... بادرت الى ذلك ...... و سميته اتمام الدرايه لقراء النقايه الخ *

For other copies of the work see Leid., No. 910; Cairo, vol. v, p. 108.

The work was lithographed at Bombay in A.H. 1309.

The colophon of the author indicating the date of composition and quoted by the scribe runs thus:—

فرغ منه مؤلفه ...... سنة ثلاث و سبعين و ثمانمائة *

Written in Nasta'lîq. Not dated; apparently 11th century A.H.

No. 2232.

foll. 73; lines 17; size 8×5½; 6×4.

The Same.

Another copy of the preceding work. Several passages of the work are omitted in the present copy.

Written in Nasta'lîq. Dated A.H. 1273.

Scribe: سيد سراج الدين.

There are original notes throughout the copy.

No. 2233.

foll. 52; lines 15; size 10×5½; 7×3½.

روضة الفهوم

RAUḌAT AL FUHÛM.

A versified enlargement of the preceding work. It contains 1,500 couplets dealing with eighteen branches of Muslim Science.

Author: Aḥmad bin ʻAbdalḥaqq as Sanbâṭi احمد بن عبد الحق السنباطي, a famous scholar of the 10th century A.H., who, according to Ḥâj. Khal., vol. vi, p. 732, and Brock., vol. ii, p. 368, died in A.H. 990=A.D. 1582; but the author of Berlin, No. 89, on reliable authority, says that he died in A.H. 995=A.D. 1586.

Beginning:—

(1) الحمد لله الكريم المحسن * الواسع الفضل العظيم المغنى

(2) ثم الصلوة والسلام ابدا * على نبى قد اتانا بالهدى

(15) سميته بروضة الفهوم فى * نظم نقاية العلوم فاعرف

For other copies of the work see Goth., No. 169; Leid., No. 13; Br. Mus., No. 893/7; Alger, No. 67/2; Berlin, 89, where the contents of the work are fully described.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2234.

foll. 149; lines 17; size 9×6½; 7×4.

مدينة العلوم

MAḌÎNAT AL ʻULÛM.

An encyclopædia containing brief descriptions of 341 branches of learning. Under most of the branches the works belonging to that branch and the authors of those works are enumerated. The present work is divided into a *Muqaddimah,* two *Ṭarf* and a *Khâtimah.*

Foll. 3-133 الطرف الاول (The first *Ṭarf*). The first *Ṭarf* is arranged in the following six *Dauḥat*:—

Foll. 3-4. The first *Dauḥat* الدوحة الاولى is subdivided into a *Muqaddimah* and two *Shu'ba*. The first *Shu'ba* is on the following five branches:—(i) علم ادوات الخط. (ii) علم قوانين الكتابة. (iii) علم ترتيب الحروف. (iv) علم كيفية تولد الخطوط. (v) تحسين الحروف.

The second *Shu'ba* deals with the following four branches:—(i) علم خط المصحف. (ii) علم الاملآء الخط العربى. (iii) علم ترتيب اشكال بسائط الحروف. (iv) علم خط العروض.

Foll. 5-51. The second *Dauḥat* الدوحة الثانية. It is subdivided into three *Shu'ba* and a *Muqaddimah*. In the first *Shu'ba* the following five branches are dealt with:—(i) علم مخارج الحروف. (ii) علم اللغة. (iii) علم الوضع. (iv) علم الاشتقاق. (v) علم الصرف. The second *Shu'ba* comprises the following thirteen branches:—(i) علم النحو. (ii) علم المعانى. (iii) علم البيان. (iv) علم البديع. (v) علم العروض. (vi) علم القوافى. (vii) علم قرض الشعر. (viii) علم مبادي الشعر. (ix) علم الانشاء. (x) علم مبادى الانشاء. (xi) علم المحاضرة. (xii) علم الدواوين. (xiii) علم التواريخ. The third Shu'ba contains a description of the following seventeen branches:—(i) علم الامثال. (ii) علم وقائع الاعم. (iii) علم استعمال الالفاظ. (iv) علم الترسل. (v) علم الشروط و السجلات. (vi) علم الاحاجي فى الاغلوطات. (vii) علم الالغاز. (viii) علم المعمى. (ix) علم المصحف. (x) علم المقلوب. (xi) علم الجناس. (xii) علم مسامرة الملوك. (xiii) علم حكايات الصالحين. (xiv) علم اخبار الانبياء. (xv) علم المغازى و السير. (xvi) علم طبقات القراء و المفسرين و المحدثين و الائمة. (xvii) عام تواريخ الخلفاء الاربعة و النحاة و الحكماء.

Foll. 52-57[a]. The third *Dauḥat* الدوحة الثالثة. It contains the following five branches:—(i) علم المنطق. (ii) علم آداب الدرس. (iii) علم النظر. (iv) علم الجدل. (v) علم الخلاف.

Foll. 57[b]-84[a]. The fourth *Dauḥat* الدوحة الرابعة. It is sub-divided into a *Muqaddimah* and ten *Shu'ba*. The first *Shu'ba* deals with علم الهى. The second with the following six branckes of the above-mentioned علم الهى:—(i) علم معرفة النفوس الانسانية. (ii) علم معرفة المملكة. (iii) علم تقاسيم العلوم. (iv) علم امارات النبوة. (v) علم مقالات الفرق. (vi) علم معرفة المعاد. The third *Shu'ba* is on علم طبعى. The 4th *Shu'ba* expounds the following sixteen branches of the above-mentioned علم طبعى:—(i) علم الطب. (ii) علم البيطرة. (iii) علم النبات. (iv) علم الحيوان. (v) علم الفلاحة.

(vi) علم المعادن. (vii) علم الجواهر. (viii) علم الکون و الفساد. (ix) علم قوس وقز ح. (x) علم الفراسة. (xi) علم تعبیر الرویا. (xii) علم احکام النجوم. (xiii) علم السحر. (xiv) علم الطلسمات. (xv) علم السیمیا. (xvi) علم الکیمیاء.

The 5th *Shu'ba* is again divided into four *'Unqûd*.

The first *'Unqûd* deals with the following eleven branches:—(i) علم التشریح. (ii) علم الکحالة. (iii) علم الصیدلة. (iv) علم طبخ الأشربة و المعاجین. (v) علم ترکیب انواع المداد. (vi) علم قلع الآثار من الثیاب. (vii) علم الجراحة. (viii) علم الفصد. (ix) علم الحجامة. (x) علم المقادیر و الأوزان. (xi) علم الباه.

The second *'Unqûd* includes the following eleven branches:—(i) علم الشامات و الخیلان. (ii) علم الاساریر. (iii) علم الاکتاف. (iv) علم قیافة الأثر. (v) علم قیافة البشر. (vi) علم الأهتداء بالبراری و الأقفار. (vii) علم الریافة. (viii) علم استنباط المعاون. (ix) علم نزول الغیث. (x) علم العرافه. (xi) علم الاختلاج.

The third *'Unqûd* deals with the following five branches:—(i) علم الاختیارات. (ii) علم الرمل. (iii) علم الفال. (iv) علم القرعة. (v) علم الطیر.

The fourth *'Unqûd* is on the following fifteen branches:—(i) علم الکهانة. (ii) علم الاستحضار. (iii) علم دعوة الکواکب. (iv) علم القلقطیرات. (v) علم الاخفاء. (vi) علم الساسانیة. (vii) علم السر المکتوم. (viii) علم النیرنجات. (ix) علم الخواص. (x) علم الرقی. (xi) علم العزائم. (xii) علم کشف الدک. (xiii) علم الشعبدة. (xiv) علم تعلق القلب. (xv) علم الاستعانة.

The 6th *Shu'ba* expounds the following four branches:—(i) علم الهندسة. (ii) علم الهیئة. (iii) علم العدد. (iv) علم الموسیقی.

The 7th *Shu'ba* includes the following fifteen branches:—(i) علم عقود الأبنیة. (ii) علم المناظر. (iii) علم ألمرایا المحرقة. (iv) علم مراکز الأثقال. (v) علم جر الأثقال. (vi) علم المساحة. (vii) علم انباط المیاه. (viii) علم آلات الحربیة. (ix) علم الرمي. (x) علم التعدیل. (xi) علم البنکامات. (xii) علم الملاحة. (xiii) علم السباحة. (xiv) علم الموازین. (xv) علم آلات المبنیة.

The 8th *Sha'ba* deals with the following twenty-seven branches:—(i) علم حساب النجوم. (ii) علم کتاب التقاویم. (iii) علم النیرنجات. (iv) علم کیفیة الارصاد. (v) علم آلات الرصدیه. (vi) علم المواقیت. (vii) علم آلات الظلیة. (viii) علم الاکر. (ix) علم الاکر المتحرکة. (x) علم تسطیح الکرة. (xi) علم صور الکواکب. (xii) علم مقادیر العلویات. (xiii) علم منازل القمر. (xiv) علم الجغرافیة. (xv) علم مسالک البلدان و الامصار. (xvi) علم معرفة

علم الادوار و الا كوار (xvii) .البرود و مسافاتها (xviii) .علم خواص الاقاليم (xix) .علم القرانات (xx) .علم الملاحم (xxi) .علم مواسم السنة (xxii) .علم مواقيت الصلوة (xxiii) .علم عمل الاسطرلاب (xxiv) .علم وضع الاسطرلاب (xxv) .علم عمل ربع الدائرة (xxvi) .علم وضع ربع الدائرة (xxvii) .علم آلات الساعة.

The 9th *Shu'ba* is on the following nine branches of learning :—(i) .علم الحساب (ii) .علم حساب التخت و الميل (iii) .علم الجبر و المقابلة (iv) .علم حساب الخطائين (v) .علم حساب الدور و الوصايا (vi) .علم حساب العقود (vii) .علم حساب الدرهم و الدنانير (viii) .علم خواص الاعداد (ix) .علم اعداد الوفق و الدفق.

The 10th *Shu'ba* deals with following three branches :—(i) علم آلات العجيبة. (ii) .علم الرقص (iii) .علم العج.

Foll. 84^b-85. The fifth *Dauhat* الدوحة الخامسة. It is sub-divided into four *Shub'a*.

The first *Shub'a* is on علم الاخلاق.

The second on علم تدبير المنزل.

The third on علم السياسة.

The fourth *Shu'ba* deals with the following four branches :—(i) .علم آداب الملوك (ii) .علم آداب الوزارة (iii) .علم الاحتساب (iv) علم قود العساكر.

Foll. 86–133. The sixth *Dauhat* الدوحة السادسة. It is sub-divided into eight *Shu'ba*.

The first Shu'ba is on علم القراءة.

The second on علم رواية الحديث.

The third on علم تفسير القران.

The fourth on علم دراية الحديث.

The fifth on علم الكلام.

The sixth on علم اصول الفقه.

The seventh on علم الفقه.

The eighth *Shu'ba* is again divided into following seven *Matlab* :—

The first *Matlab* includes the following six branches :—(i) علم معرفة الشواذ. (ii) .علم مخارج الحروف (iii) .علم الوقوف (iv) .علم علل القرآت (v) .علم رسم كتابة القران (vi) .علم آداب كتابة المصحف.

The second *Matlab* treats of the following nine branches :—(i) علم ناسخ الحديث و منسوخه. (ii) .علم اسباب ورود الاحاديث (iii) .علم شرح الحديث (iv) .علم رموز اقوال (v) .علم تاويل اقوال النبي صلى الله عليه و سلم

النبى. (vi) علم غرائب لغات الحديث. (vii) علم تلفيق الاحاديث. (viii)
علم احوال رواة الحديث. (ix) علم طب النبى.

The third *Matlab* expounds the following seventy-four bran-
ches :—(i) علم معرفة المكى. (ii) علم معرفة الحضرى و السفرى. (iii) علم معرفة
النهارى والليلى. (iv) علم معرفة الصيفى والشتائى. (v) علم معرفة الفراشى و النومى.
(vi) علم معرفة الارضى و السماوى. (vii) علم معرفه اول ما نزل. (viii) علم معرفه
سبب النزول. (ix) علم معرفه ما نزل علي لسان بعض الصحابة. (x) علم معرفة ما
تكرر نزوله. (xi) علم معرفة ماتأخر حكمه عن نزوله. (xii) علم معرفة ما نزل متفرقا.
(xiii) علم معرفة مانزل سبعاً. (xiv) علم معرفة ما نزل علي بعض الانبياء. (xv) علم
معرفه كيفية انزال القران. (xvi) علم معرفة اسمائه. (xvii) علم معرفة جمعه و
ترتيبه. (xviii) علم معرفة عدده و سوره. (xix) علم معرفة حفاظه و رواته. (xx) علم
معرفة العالى و النازل. (xxi) علم معرفة المتواتر والمشهور. (xxii) علم معرفة
الموصول لفظا و المفصول معنى. (xxiii) علم معرفة الامالة. (xxiv) علم معرفة كيفية
تحمل القران. (xxv) علم معرفة آداب تلاوته. (xxvi) علم معرفة الاقتباس. (xxvii)
علم معرفة غريب القران. (xxviii) علم معرفة ما وقع فى القران تعين لغة الحجاز.
(xxix) علم معرفة ما وقع فى القران من غير لغة العرب. (xxx) علم معروة معانى
الادوات. (xxxi) علم معرفة اعرابه. (xxxii) علم معرفة قواعد مهمة يحتاج اليها المفسر.
(xxxiii) علم معرفة المحكم و المتشابه. (xxxiv) علم معرفة مقدم القران و مؤخره.
(xxxv) علم (معرفة) عام القران و خاصه. (xxxvi) علم معرفة ناسخ القران و منسوخه.
(xxxvii) علم معرفة مشكل القرآن. (xxxviii) علم معرفة مطلق القران و مقيده.
(xxxix) علم معرفة وجوه مخاطباته. (xl) علم معرفة حقيقة الفاظ القران. (xli) علم
معرفة تشبيه القرآن. (xlii) علم معرفة الحصر و الاختصاص. (xliii) علم معرفة
كنايات القران و تعريضاته. (xliv) علم معرفة الانجاز و الاطناب. (xlv) علم
معرفة الخبر و الانشاء. (xlvi) علم معرفة بدائع القران. (xlvii) علم معرفة
خواص الآى. (xlviii) علم معرفة فواتح السور. (xlix) علم معرفة مناسبات الايات.
(l) علم معرفة المشتبهات. (li) علم معرفة اعجاز القران. (lii) علم معرفة العلوم
المستنبطة من القران. (liii) علم معرفة امثال القران. (liv) علم معرفة اقسام
القران. (lv) علم معرفة جدل القران. (lvi) علم معرفة ما وقع في القران من
الاسماء و الكنى. (lvii) علم معرفة مبهمات القران. (lviii) علم معرفة اسماء من
انزل فيه القرآن. (lix) علم معرفة فضائل القران. (lx) علم معرفة افضل
القران. (lxi) علم معرفة مفردات القران. (lxii) علم معرفة خواص القرآن.
(lxiii) علم معرفة مرسوم الخط و آداب كتابته. (lxiv) علم معرفة تفصيله وتاويله.
(lxv) علم معرفة شروط المفاسر و آدابه. (lxvi) علم معرفة غرائب التفسير. (lxvii)
علم معرفة طبقات المفسرين. (lxviii) علم خواص الحروف. (lxix) علم التصرف
بالحروف. (lxx) علم الحروف النورانية و الظلمانية. (lxxi) علم التصرف بالاسم.

الاعظم. (lxxii) علم الجفر و الجامعة. (lxxiii) علم دائرة العالم. (lxxiv) علم دفع مطاعن القران.

The fourth *Maṭlab* is on the following six branches:—(i) علم المواعظ. (ii) علم الادعية و الاوراد. (iii) علم الآثار. (iv) علم الزهد و الورع. (v) علم صلوة الحاجات. (vi) علم المغازي.

The fifth *Maṭlab* is on فروع اصول علم الدين.

The sixth *Maṭlab* deals with the following four branches:—(i) علم النظر. (ii) علم المناظر. (iii) علم الجدل. (iv) علم الخلاف.

The seventh *Maṭlab* treats of the following five branches:—(i) علم الفرائض. (ii) علم الشروط و السجلات. (iii) علم القضاء. (iv) علم معرفة احكام الشرائع. (v) علم الفتاوى.

Foll. 134–147. The second *Ṭarf* الطرف الثانى. It is divided into four *Qism*.

The first *Qism* is on the following five branches:—(i) علم اسرار الطهارة. (ii) علم اسرار الصلوة. (iii) علم اسرار الزكوة. (iv) علم اسرار الصوم. (v) علم اسرار الحج.

The second *Qism* includes the following nine branches:—(i) علم آداب الاكل. (ii) علم آداب النكاح. (iii) علم آداب الكسب و المعاش. (iv) علم آداب الصحبة و المعاشرة. (v) علم آداب العزلة. (vi) علم آداب السفر. (vii) علم آداب السماع والوجد. (viii) علم آداب الحسبة. (ix) علم آداب النبوة.

The third *Qism* deals with the following twelve branches:—(i) علم عجائب القلب. (ii) علم رياضة النفس. (iii) علم فضيلة كسرة الشهوتين. (iv) علم آفات اللسان. (v) علم آفات الغضب. (vi) علم آفات الدنيا. (vii) علم آفات المال. (viii) علم آفات الجاه. (ix) علم آفات الريا. (x) علم آفات الكبر. (xi) علم آفات العجب.. (xii) علم آفات الغرور.

The fourth *Qism* treats of the following nineteen branches:—(i) علم التوبة. (ii) علم فوائد الصبر. (iii) علم منافع الشكر. (iv) علم منافع الرجى. (v) علم منافع الخوف. (vi) علم فوائد الفقر. (vii) علم فوائد الزهد. (viii) علم فوائد التوكل. (ix) علم فوائد المحبة. (x) علم فوائد الشوق. (xi) علم فوائد الانس. (xii) علم فوائد الرضى. (xiii) علم فوائد النية. (xiv) علم فوائد الاخلاص. (xv) علم فوائد الصدق. (xvi) علم فوائد المحاسبة. (xvii) علم فوائد المراقبة. (xviii) علم فوائد التفكر. (xix) علم فوائد الموت.

The *Khatimah* of the work is on the following four brankes:—(i) علم شرائط الشيخ. (ii) علم شرائط المريد. (iii) علم آداب الخرقه. (iv) علم آداب التاج.

A careful examination of the contents of the work given above tells us that most of the branches of learning dealt with in the present work are parts of certain principal branches which are treated here as independent branches of learning.

Brock., vol. ii, p. 425, and Cairo, vol. vi, p. 195, say that the work is by an unknown author. However, the following note on the title-page states that one Irnîqî ارنيقي, a pupil of Qāḍîzâdah Rūmî (*d.* A.H. 931=A.D. 1524), is the author of the work:—

مؤلف الكتاب ارنيقى و هو تلميذ مولانا محمود بن محمد بن

قاضى زاده الرومى *

In Râmpûr, No. 86, Qāḍîzâdah, the teacher of Irnîqî, is said to be the author of the work.

We accept the statement contained in the note that Irnîqî, a scholar of the 10th century A.H., is the author of the present work.

Beginning:—

بديع بيان لا يحتذى مثاله و منيع تبيان لا يختطى مناله ....

.... و سميت الكتاب بمدينة العلوم و رتبته على مقدمة و طرفين

و خاتمة الخ *

For two other copies of the work see Cairo, vol. vi, p. 195; Râmpûr, No. 86.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2235.

foll. 608; lines 35; size $12 \times 7\frac{1}{2}$; 9×4.

كشف الظنون عن اسامى الكتب والفنون

KASHF AẒ ZUNÛN 'AN ASÂMÎ AL KUṬUB WA AL FUNÛN.

The famous encyclopædia and biographical dictionary of Arabic, Persian and Turkish works and their authors. Prior to the present work no such composition, except the well-known Kitâb-al-Fihrist of Ibn u'n Nadîm, had been produced on the subject. It received special recognition by Eastern and Western Orientalists.

Author: Muṣṭafâ bin 'Abdallâh al Kâtibî al Chalpî مصطفى بن عبد الله الكاتبى الچلپى, a distinguished scholar of the 11th century A.H. The profound scholarship of the author and his masterly knowledge of the Muslim sciences can be judged from the present work and from the seven works of the author enumerated in Brock., vol. ii, p. 427. He died in A.H. 1068=A.D. 1657. See Brock., *loc. cit.*, and the preface of G. Flügel's translation of the present work, vol. i, pp. 1–20, where a detailed account of the author is given.

Beginning:—

زواهر نطق يلوح انوار الطائفة من مطالع الكتب و الصحائف الخ *

For other copies of the work see Leid., No. 25; Br. Mus. Suppl., No. 719; and Flügel, vol. i, pp. 1–20, where a full reference is given.

The work was frequently printed and lithographed.

The text with a French translation by G. Fluegel was printed in seven volumes, see Lib. Hand-list of printed books, Nos. 425–32.

Written in Naskh. Dated A.H. 1170. The first two folios are written within gold-ruled borders.

Scribe: الحاج احمد بن شيخ يوسف.

The present copy is a copy of the revised and enlarged recension by 'Arabji Bâshî (*d.* A.H. 1190=A.D. 1776).

No. 2236.

foll. 159; lines 23; size 12½ × 9½; 9 × 6.

كشف الحجب

KASHF AL HUJUB.

An encyclopædia and biographical dictionary of Shî'ah works and their authors, arranged in alphabetical order.

Author: I'jâz Ḥusain bin Sayyid Muḥammad Qulî اعجاز حسين بن سيد محمد قلى, a Shî'ah scholar of the 13th century A.H. He is the author of several works, of which the present is evidence of his scholastic ability and masterly knowledge of the Islamic sciences. His autograph note is found on the title-page of Al Mankhûl, for a copy of which see Lib. Cat., vol. xix, No. 1559.

Beginning:—

الحمد لله المنزل الكتب و الاسفار و كاشف الحجب و الاستار ......

.... و بعد فيقول العبد القاصر اعجاز بن العلامة السيد محمد قلی كان

الله له *

The present work was edited by Dr. Hidayat Ḥusain in the Bibliotheca Indica Series.

Written in Naskh. Dated A.H. 1302.

LOGIC.

No. 2237.

foll. 139; lines 23; size 10×5; 7×2½.

التلخيص

AT TALKHÎṢ.

This is an abridgment, with occasional annotations, of an Arabic translation of Aristotle's work on Logic. The work was translated into Arabic by Ḥunain bin Isḥâq (*d.* A.H. 260=A.D. 873). For a copy of the above-mentioned translation see Bûhâr Lib. Cat., vol. ii, No. 283. The name of the author of the present abridgment is not given anywhere in the MS. The author, in the beginning, tells us that he undertook to make an abridgment of all the works of Aristotle on Logic. The present statement, along with the fact mentioned in Ḥâj. Khal., vol. iii, p. 99, that Fârâbî (فارابی), who died in A.H. 339=A.D. 950, is known to him to have abridged the translations of Aristotle's works referred to above, gives us reason to consider Fârâbî the author of the work.

Foll. 1–19ª. كتاب المقولات. *Kitâb al Maqûlât.* A book on categories.

Beginning:—

الغرض فی هذا القول تلخيص المعانی التی تضمنتها كتب ارسطو

فی صناعة المنطق و تحصيلها بحسب طاقتنا و ذلک علی عادتنا فی

سائر كتبه ولنبدأ في كتاب من كتبه فى هذه الصناعة و هو كتاب المقولات الخ *

The colophon runs thus :—

انقضى تلخيص كتاب المقولات و يتلوه انشاء الله تعالى تلخيص بارميناس *

Foll. 19b–39a. تلخيص كتاب بارميناس. *Talkhîṣu Kitâbi Barmînâs.* A book on interpretation.

Beginning :—

بسم الله الرحمن الرحيم قال و ينبغي ان نقول اولا ما هو الاسم و ما هى الكلمة ثم نقول بعد ذلك بالا يجاب والسلب الخ *

The colophon runs thus :—

انقضي تلخيص المعانى التى تضمنتها هذا الكتاب .... و يتلوه كتاب انالوطيقى و هو كتاب القياس الخ *

Foll. 39b–110a. كتاب القياس *Kitâb al Qiyâs.* A book on prior analytic. This *Kitâb* is subdivided into two *Maqâlah.*

Maqâlah I. Foll. 39b–82a.

It begins thus :—

بسم الله الرحمن الرحيم قال ينبغي ان نبتدي اولا .... بالشىء الذى عنه الفحص فى هذا الكتاب *

The colophon runs thus :—

انقضت المقالة الاولى فى القياس *

Maqâlah II. Foll. 82b–110a.

Beginning :—

المقالة الثانية فى القياس بسم الله الرحمن الرحيم صلى الله على محمد و آله قال واذ قد بينا فى كم شكل يكون الا قاويل القياسية *

The colophon runs thus :—

انقضى تلخيص معانى هذا الكتاب و هوالقياس الخ *

Foll. 111–139. كتاب البرهان. *Kitâb al Burhân.* A book on posterior analytic.

This *Kitâb* is also subdivided into two *Maqâlah.*

Maqâlah I. Foll. 111–131[a].

Beginning:—

بسم الله الرحمن الرحيم و صلى الله على محمد و آله اجمعين المقالة الاولى من البرهان الخ *

It ends thus:—

تم تلخيص المقالة الاولى بحمد الله و عونه *

Maqâlah II. Foll. 131[b]–139.

Beginning:—

المقالة الثانية من تلخيص كتاب البرهان لارسطاليس قال الاشياء المطلوبة عددها هو بعينه عدد الاشياء المطلوبة *

The colophon runs thus:—

تم تلخيص المقالة الثانيه الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'lîq. Not dated; apparently 11th century A.H.

No. 2238.

foll. 8; lines 9; size 9×5; 6×3.

الايساغوجى

AL ÎSÂĠUJÎ.

A well-known work on logic forming an introduction to the subject. It was frequently printed and lithographed. For commentaries and glosses on the same see Ḥâj. Khal., vol. i, p. 502.

Author: Aṣîraddîn Mufaḍḍal bin 'Umar al Abharî اثير الدين مفضل بن عمر الابهرى. He is one of the most distinguished scholars of the 7th century A.H. in philosophy and logic. Out of his compositions two works, viz., the present one and Hidâyat al Ḥikmat, are known to us. These two works are cited by scholars in evidence of his masterly authority in philosophy and logic. He died in the reign of Hulâgu Khân in A.H. 663=A.D. 1264. For his life and works see Dustûr al I'lâm, fol. 4[a]; Ḥâj. Khal., vol. i, p. 502; Brock., vol. i, p. 464.

Beginning:—

قال الشيخ الامام ...... اثير الدين الابهرى ...... نحمد الله على توفيقه و نساله هداية طريقه .... و نصلى على محمد و آله و عترته الخ *

For other copies of the work see Berlin, Nos. 5228-29; Goth., Nos. 1171–4; Wien, Nos. 1524-25; Paris, No. 253; Br. Mus., Nos. 531-32; Br. Mus. Suppl., No. 729; Râmpûr, No. 211; Âṣafîyah, No. 105.

Written in Nasta'lîq. Dated A.H. 1165.

No. 2239.

foll. 13; lines 11; size 10½ × 6½; 6½ × 3.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2240.

foll. 125; lines 19; size 9 × 4½; 6 × 3.

الجوهر النضيد فى شرح التجريد

AL JAWHAR AN NAḌÎD FÎ SHARḤ AT TAJRÎD.

A rare copy of a commentary on *At Tajrîd fî Al Manṭiq* of Ṭûsî (*d.* A.H. 672=A.D. 1273). A mere mention of the text without the author's name is given in Ḥâj. Khal., vol. ii, p. 204. The commentator in the preface quoted below and the author of Majâlis al Mu'minîn, fol. 402, say that the text is by the aforesaid Ṭûsî. It appears to us that Ṭûsî composed two works on two different branches of learning under the title of At Tajrîd, one on theology, for a copy of which see Lib. Cat., vol. x, No. 593, and the other the

text of the present work. Ḥilli (the commentator), being a pupil of Ṭûsî, followed his teacher in giving one title, viz., Al Jawhar an Naḍid, to his commentaries on both the Tajrid of his teacher. The author of *Kashf al Ḥujub* on fol. 46ª mentions Al Jawhar an Naḍid, a commentary on the Tajrîd on theology.

Ḥilli's full name is Jamâladdin Ḥasan bin Yûsuf bin 'Ali bin Al Muṭahhir al Ḥillî جمال الدين حسن بن يوسف المطهر الحلى. He died in A.H. 726=A.D. 1325. See Lib. Cat., vol. x, No. 594.

Beginning:—

الحمد لله المتفرد بوجوب الوجود المتوحد بالكرم و الجود .... و بعد يقول الحسن بن يوسف المطهر الحلى ان الله تعالى لما و فقني الاستفادة من شيخنا .... نصير الملة والدين محمد بن محمد بن الحسن الطوسى قدس الله روحه .... وقفت على مختصره الموسوم بالتجريد فى علم المنطق .... فوجدته قد اشتمل علي مسائل الشريفة فشرعت فى املاء هذا الكتاب ...... الموسوم بالجوهر النضيد الخ *

The beginning of the text quoted in the present commentary runs thus:—

نحمد الله حمد الشاكرين و نصلي على محمد و آله الطاهرين فانا اردنا ان نجرد اصول المنطق و مسائله الخ *

We are not acquainted with any other copy of this rare commentary.

Written in Naskh. Not dated; apparently 10th century A.H.

The title-page as also the last folio contains seals of Sulaimânjâh (1243-1253=A.D. 1827-1837). Amjad 'Ali Shâh (A.H. 1258-1263=A.D. 1842-1847), and Wâjid 'Ali Shâh (A.H. 1263-1273 =A.D. 1847-1857), rulers of Oudh.

No. 2241.

foll. 130; lines 21; size 6×5½; 5½×3.

تحرير القواعد المنطقيه فى شرح الشمسيه

TAḤRÎR AL QAWÂ'ID AL MANṬIQÎYAH FÎ SHARḤ ASH SHAMSÎYAH.

The well-known commentary on *Ash Shamsîyah* of Najmaddîn al Kâtibî (*d.* A.H. 675=A.D. 1276). For a copy of the text see Berlin, No. 5256. The present commentary, with reference to the name of the commentator, is commonly known as "*Al Quṭbî*". It was dedicated to Khwâja Ġiyâṣaddîn bin Khwâja Rashîd, the famous minister of Persia. See Ḥabîb as Siyar, vol. iii, Juz 1, p. 122. Quṭbî is known to us as a standard work on the subject and is taught in almost all Madrasahs. For glosses and annotation on it see Ḥâj. Khal., vol. iv, p. 76.

By Quṭbaddîn Abû 'Abdallâh Muḥammad bin Muḥammad ar Râzî at Taḥtânî قطب الدين ابو عبد الله محمد بن محمد الرازى التحتانى. The commentator's name is given as Muḥammad in Ad Durar al Kâminah on the authority of Ibn Râfi' and Ibn Ḥabîb. Isnawî, fol. 115, reads it Maḥmûd. He was a scholar of repute in the 8th century A.H. and is chiefly known to us as a pupil of Qâḍî 'Aḍud (*d.* A.H. 756=A.D. 1355), see Lib. Cat., vol. xix, No. 1545. Nine works of the commentator are enumerated in Brock., vol. ii, p. 209. In A.H. 763 our commentator came to Damascus, where he died in A.H. 766=A.D. 1364. For his life and works see Isnawî, fol. 115; Durar al Kâminah, vol. ii, fol. 588; Buġyat al Wu'ât, fol. 313[b]; At-Ṭabaqât al Kubrâ, vol. vi, p. 31; Ṭabaqât by Qâḍî Shuhba, fol. 165; Tâj aṭ Ṭabaqât, vol. viii, fol. 399.

According to the above-mentioned reliable authorities the commentator was a follower of the Shâfi'î school, but in the following works of the Shi'a authors it is mentioned that he was a member of the Imâmîyah school of the Shi'a sect:—Shudûr al 'Iqyân, vol. ii, fol. 316; Muntahâ al Maqâl, p. 289; Amal al Âmil, p. 70. However, we do not find any direct evidence to support the statement contained in these three works.

Beginning:—

ان ابهي درر تنظم ببنان البيان الخ *

For other copies of the work see Berlin, No. 5258; India Office, No. 503; Goth., No. 1186; Br. Mus. Suppl., No. 99/3; Râmpûr,

Nos. 213-17; Âṣafiyah, Nos. 94, 95, 110; Bûhâr, Lib. Cat., vol. ii, No. 292.

The work was frequently printed and lithographed.

The text with an English translation has been printed in the Bibliotheca Indica Series, A.D. 1854.

Written in Naskh. Dated A.H. 1014.

No. 2242.

foll. 100; lines 21; size 8½ × 6; 6½ × 3½.

The Same.

Another copy of the preceding work.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2243.

foll. 63; lines 21; size 9⅓ × 6½; 7½ × 3½.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

Scribe: واعظ علی.

The present MS. is one of those presented to the Library in 1918 by Maulavi 'Abdalmajîd of Terighât, Patna City.

No. 2244.

foll. 65; lines 17; size 9 × 5½; 5½ × 2½.

الحاشية على شرح الشمسية

AL ḤÂSHÎYATU 'ALÂ SHARḤ ASH SHAMSÎYAH.

A well-known valuable gloss on *Sharḥ ash Shamsîyah* (No. 2241 above). The present gloss is generally referred to by teachers and students while studying *Sharḥ ash Shamsîyah*.

By 'Alî bin Muḥammad bin 'Alî على بن محمد بن على, commonly called As Sayyid Ash Sharîf al Jurjânî السيد الشريف الجرجانى. He died in A.H. 816=A.D. 1413. See Lib. Cat., vol. v, part ii, No. 356.

It begins without preface thus:—

قوله رتبته على مقدمة و ثلاث مقالات اقول هكذا وجد عبارة المتن فى كثير من النسخ و الصواب ان لفظة ثلاث زائدة وقعت سهوا من قلم الناسخ الخ *

The beginning of the work given in the Berlin copy runs thus:—

الحمد لوليه و الصلوة علي نبيه الخ *

For other copies of the work see Berlin, No. 5260; India Office, Nos. 507–12; Râmpûr, Nos. 263–66; Âṣafiyâh, No. 25.

The present gloss was frequently printed and lithographed.

Written in Nasta'lîq. Not dated; apparently 11th century A.H.

Marginal notes are not frequent.

No. 2245.

foll. 53; lines 15; size 11 × 6; 6 × 3.

The Same.

Another copy of the preceding work. It begins and ends like the above.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2246.

foll. 72; lines 18; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the above-mentioned work, beginning and ending like the above.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

Scribe: محمد على.

No. 2247.

foll. 148; lines 15; size 9½ × 6; 6¼ × 3½.

The Same.

Another copy of the work noticed above. It also begins and ends like the above.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2248.

foll. 73; lines 21; size 9 × 6; 7 × 4.

The Same.

Another copy of the above-mentioned work, beginning and ending like the above.

Written in Nasta'liq. Dated A.H. 1243.

No. 2249.

foll. 85; lines 19; size 7 × 6; 5 × 3.

The Same.

Another copy of the work noticed above. It begins like the above.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

The present MS. and MS. No. 2248 are among those presented to the Library in A.D. 1918 by Maulavî 'Abdalmajîd, a Ra'îs of Terighât of Patna City.

No. 2250.

foll. 49; lines 23; size 9×5½; 7½×3½.

الحاشية على حاشية السيد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYAT AS SAYYID.

An annotation of the gloss of Sayyid Sharîf (No. 2244 above) dealing with the first portion of the gloss on تصورات (apprehensions).

Author: 'Imâd bin Muḥammad bin Yaḥyâ bin 'Alî al Fârisî عماد بن محمد بن يحيى بن على الفارسى, a scholar of the 9th century, known to us as a pupil of Dawwânî (No. 2251 below). He died in about A.H. 900=A.D. 1494; see Ḥâj. Khal., vol. iv, p. 77.

Beginning:—

نحمدک يا من انطق لسان عبده بآيات جلاله .... و بعد فان اقل الله الولى عماد بن يحيى بن على الفارسى .... ان حاشية .... سيد المحققين شريف الملة والدين يحتوى على غرر الغرائر .... و رتبته على مقدمة و ثلاث مقالات الخ *

For other copies of the work see Berlin, No. 5263; India Office, No. 513; Râmpûr, No. 42.

Written in Naskh. Not dated; apparently 10th century A.H.

No. 2251.

foll. 18; lines 23; size 8½×4; 6×2½.

الحاشية على حاشية شرح الشمسيه

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI SHARḤ ASH SHAMSÎYAH.

An annotation of the gloss of Sayyid Sharîf (No. 2244 above) containing explanations of the most difficult points contained in the said gloss.

By Jalâladdîn Muḥammad bin As'ad aṣ Ṣiddîqî ad Dawwânî جلال الدين محمد بن اسعد الصديقي الدوانى. He died in A.H. 907=A.D. 1501. See Lib. Cat., vol. x, No. 550.

The present copy begins without preface thus :—

ورتبته على مقدمة الترتيب فى اللغة جعل كل شيء فى مرتبته الخ *

The beginning of the work given in Ḥâj. Khal., vol. iv, p. 77, runs thus :—

جل من ظهرت على حواشي الاكوان الخ *

For other copies of the work see Leid., No. 1534; Escur., No. 677/3; Âṣafîyah, No. 8.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

Scribe : سيد على.

The following note on the title-page tells us that one Muḥammad Karîm was the owner of the MS. : حاشيه ملا جلال بر قطبى و مير مالكه فقير حقير محمد كريم .

No. 2252.

foll. 122; lines 18; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية السيد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYAT AS SAYYID.

A detailed annotation of the gloss of Sayyid Sharîf (No. 2244 above).

By Mullâ Qarâ Dâ'ûd bin Kamâl al Qûjawî ملا قرا داؤد بن كمال القوجوى, a scholar of the 10th century A.H., who studied under Aḥmad bin Yaḥyâ at Taftâzânî (*d.* A.H. 916=A.D. 1510) and others. The date of death of this author is not known, but the author of Berlin, No. 5265, tells us that he was alive in A.H. 925=A.D. 1519.

It begins without preface thus :—

قوله و رتبته على مقدمة الخ اعلم ان المصنف قال اشار الى من
سعد بلطف الحق .... بتحرير كتاب كذا كذا *

For other copies of the work see Berlin, No. 5262; Goth., No. 1192; India Office, No. 516/7; Alger, No. 1398; Râmpûr, No. 43.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

In 1869 the present MS. came into the possession of one Muẓaffar Ḥusain.

No. 2253.

foll. 174; lines 23; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية السيد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYAT AS SAYYID.

A valuable copy, written during the life-time of the author, of an annotation of the gloss of Sayyid Sharîf (No. 2244 above), composed in A.H. 1053. The present work was dedicated to the Emperor Shâh Jahân (A. H. 1037–1069=A.D. 1627–1658).

Author: Mullâ 'Abdalḥakîm As Siyâlkûtî ملا عبد الحكيم السيالكوتي, a famous scholar of India, who died in A.H. 1067=A.D. 1656. See Lib. Cat., vol. x, No. 509.

Beginning:—

احلى منطق افصح به لسان الفصحاء .... و بعد فيقول
المسكين ابن شمس الدين .... قد سألني الولد الاعز .... عبد
الله الملقب باللبيب .... جعلته عراضة لحضرة .... ابو المظفر
شهاب الدين شاه جهان بادشاه صاحب القران الثاني الخ *

Dr. Loth, in India Office, No. 518, tells us that 'Abdalḥakîm composed the present work on the advice of his father, but the preface quoted above informs us that the work was composed at the request of the author's son, viz.: 'Abdallâh, commonly called Al Labîb.

For other copies of the work see Berlin, No. 5264; India Office, Nos. 518–19; Râmpûr, No. 39; Bûhâr, Lib. Cat., vol. ii, No. 296.

The work was printed in Constantinople, A.H. 1259, and lithographed in Delhi, A.D. 1817.

Foll. 137–146, being written in a later hand, appear to have been added to the present copy.

Written in Nasta'lîq. Dated A.H. 1064.

Scribe: عبد الحق ابن شيخ سلطان انصاری.

The colophon of the scribe runs thus:—

قد فرغ من تسويد هذه النسخة .... لوحيد العصر ......
مولانا عبد الحكيم ...... سلمه الله تعالى .... عبد الحق ابن الشيخ
سلطان الانصاری .... سنة الف و اربع و ستين الخ *

No. 2254.

foll. 30; lines 17; size $8\frac{1}{2} \times 6$; $6\frac{1}{4} \times 4$.

The Same.

In the Hand-list, No. 1978, the present work is said, on the basis of a misleading note on the title-page, to be a composition by an anonymous author. A careful study of the entire MS. indicates that the present work is an incomplete copy of the preceding work, defective at both the beginning and end. It corresponds with foll. 141-174 of the copy referred to above.

It opens abruptly thus:—

قال الشارح من احكام القضايا اي من احوال المحمولة عليها العكس بالمعنى المصدری الخ *

Written in Nasta'liq. Dated A.H. 1253.

No. 2255.

foll. 110; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على شرح الشمسيه

AL ḤÂSHIYATU 'ALÂ SHARḤ ASH SHAMSÎYAH.

A gloss containing explanations of the difficult points contained in commentary No. 2241 above as well as in its text. The copy begins without the preface thus:—

المصنف و رتبته على مقدمة اى الكتاب مرتبة على كذا ما يقتضيه العطف على ما سبق الخ *

The name of the author is not found anywhere in the MS., but a note on the title-page, which runs thus:—حاشيه ملا عصام الدين اسفرائيني برشرح شمسيه, tells us that 'Iṣâmaddîn Iṣfira'înî is the author of the work. In the absence of any direct evidence contrary to this note we may accept the statement contained therein. The full name of Mullâ 'Iṣâmaddîn is 'Iṣâmaddîn Ibrâhîm bin Muḥammad bin 'Arabshâh al Isfrâ'înî عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائينى. He died in A.H. 944=A.D. 1537. See Lib. Cat., vol. xv, No. 982.

For an incomplete copy of the present gloss see India Office, No. 521.

Written in Naskh. Dated A.H. 1036.

One Muẓaffar Ḥusain in a note on the title-page says that in 1869 he came into possession of the MS.

No. 2256.

foll. 144; lines 21; size 11½ × 7½; 8½ × 4½.

الحاشية على شرح الشمسيه

AL ḤÂSHIYATU 'ALÂ SHARḤ ASH SHAMSÎYAH.

A very useful gloss on *Sharḥ ash Shamsîyah* (No. 2241 above) containing critical investigations. It also partly deals with the explanation of the most important points contained in gloss No. 2244 above.

By Ġiyâṣaddîn Manṣûr bin Muḥammad al Ḥusainî غياث الدين منصور بن محمد الحسيني. He died in A.H. 949=A.D. 1542. See Lib. Cat., vol. x, No. 622.

Beginning:—

قال و رتبته الخ اي رتبت مقصود الكتاب لان الخطبة جزء من اجزائه مع انها ليست بداخلة فی شیء منها الخ *

Mention of the present gloss is made in Kashf al Ḥujub, fol. 50ª, but we are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

Scribe: عبد الغنى.

The present MS. like the preceding MS. was in the possession of Muẓaffar Ḥusain.

No. 2257.

foll. 144; lines 21; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

الحاشية على شرح الشمسيه

AL ḤÂSHIYATU 'ALÂ SHARḤ ASH SHAMSÎYAH.

A gloss on the second *Maqâlah* of *Sharḥ ash Shamsîyah* (No. 2241 above). The name of the writer of the gloss is not given anywhere in the body of the work, but a note at the end which runs thus:—كتاب حاشية ملا عبد الجليل قدس سره على شرح الشمسيه states that the present gloss is by Mullâ 'Abdaljalil عبد الجليل. The date of his death is not known, but that he was a scholar who flourished at the end of the 10th century A.H. is evident from the fact that he quotes the authors of the 8th century A.H. and does not refer to any author of the 11th century A.H.

It begins without the preface thus:—

قوله المقالة الثانية الخ يعنى انه يحمل فى هذه المقالة الاحوال الصفات على نفس القضايا الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

Scribe: سيد على.

One Muḥammad Karîm (see No. 2251 above) was for some time owner of the copy.

No. 2258.

foll. 320; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

لوامع الاسرار فى شرح مطالع الانوار

LAWÂMI' AL ASRÂR FÎ SHARḤI MAṬÂLI' AL ANWÂR.

A well-known commentary on the first part of *Maṭâli' al Anwâr* of Urmavî (*d.* A.H. 682=A.D. 1283). *Maṭâli' al Anwâr* is divided into two principal parts, one on Logic and the other on Metaphysics. For a copy of the text see Râmpûr, No. 237. The present com-

mentary, which was composed in A.H. 728, was dedicated to Ġiyâṣaddîn Muḥammad bin Khwâja Rashîd, a famous minister of Persia. For various glosses on the present commentary see Ḥâj. Khâl., vol. v, p. 595.

Commentator: Quṭbaddîn Abû 'Abdallâh Muḥammad bin Muḥammad ar Râzî at Taḥtânî قطب الدين محمد بن محمد الرازي التحتاني. He died in A.H. 766=A.D. 1364, see No. 2241 above.

Beginning:—

الحمد لله فياض ذوارف العوارف الخ *

For other copies of the work see Berlin, No. 5087; India Office, No. 524; Browne, Hand-list of Cambridge Library, p. 109; Râmpûr, No. 197; Âṣafîyah, Nos. 1-2; Bûhâr, Lib. Cat., vol. ii, No. 288.

The present work was lithographed in Ṭihrân.

The colophon of the author, which is quoted on the margin of the last folio of the copy, is transcribed from a very reliable, corrected MS. It runs thus:—

كذا وجد فى بعض النسخة المصححة كتب فيه و قد فرغ المصنف
اطال الله بقائه يوم الثلثاء عاشر جمادى الاولى سنة ثمان و عشرين
و سبعمائة بالمدرسة الفارابيه الخ *

Written in Naskh. Dated A.H. 1087.

Scribe: محمد رحيم بن آقا على كاشانى.

Two seals dated A.H. 1265 of Muḥsin ad Dawlah Manṣûr 'Alî Khân Bahâdur Nuṣrat Jang are found, one on the title-page and the other at the end.

No. 2259.

foll. 148; lines 16; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3$.

الحاشية على شرح المطالع

AL ḤÂSHIYATU 'ALÂ SHARḤ AL MAṬÂLI'.

A well-known gloss on the preceding work, noteworthy for its usefulness and for containing critical investigations.

By 'Alî bin Muḥammad bin 'Alî على بن محمد بن على, commonly called As Sayyid ash Sharîf السيد الشريف. He died in A.H. 816=A.D. 1413. See Lib. Cat., vol. v, part ii, No. 356. For another gloss by the author see No. 2244 *supra*.

Beginning :—

قال وحيد زمانه تغمده الله بغفرانه الحمد لله فيض ذوارف العوارف

الخ *

For other copies of the work see Berlin, No. 5059; Br. Mus. Suppl., No. 733; Br. Mus., p. 2496; India Office, No. 525; Goth., No. 1184; Paris, No. 2390; Bûhâr, Lib. Cat., vol. ii, No. 289; Râmpûr, Nos. 72-73; Âṣafîyah, No. 3; Asiatic Society, p. 77.

Written in Naskh. Not dated; apparently 10th century A.H.

The first folio, being written in a later hand, appears to have been added to the present copy.

The colophon of the scribe runs thus :—

تمت الحواشي الشريفة على شرح مطالع الانوار *

The following note at the end states that the present copy was purchased by the son of one Qiwâmaddîn of Shîrâz :—

قد انتقل بالمبايعة الصحيحة الشرعية الى افقر خلق الله ابن قوام

الدين الشيرازى الخ *

No. 2260.

foll. 113; lines 23; size 7½ × 4½; 5½ × 3½.

الحاشية على حاشية مطالع الانوار

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MAṬÂLI' AL ANWÂR.

An annotation of the gloss of Sayyid Sharîf (No. 2259 above). The name of the author of the gloss is not mentioned anywhere in the body of the MS. but there are two notes, one at the beginning and the other at the end, which tell us that the annotation is by one Mas'ûd Shirwânî مسعود شروانى. One Mas'ûd Shirwânî, who died in A.H. 905=A.D. 1499 (see Ḥabîb as Siyar, vol. iii, Juz iii, p. 340), is known to us as the writer of annotations of several works of Sayyid Sharîf. This fact along with the fact that our author quotes several scholars of the 7th, 8th and 9th centuries and does not refer to any author of the 10th century A.H., suggest that the above-mentioned Mas'ûd Shirwânî is the author of the work.

Beginning:—

حامدا للفياض الحكيم شاكرا للوهاب القديم الفياض الوهاب يمكن
حمل لفظ الفياض على الوهاب فى عبارة الشرح على وجهين احدهما
على الوجه الاستعارة التبعية الخ *

We are not acquainted with any other copy of the work.
Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2261.

foll. 153; lines 10; size 8×4; $5\frac{1}{2}\times 2\frac{1}{2}$.

تنوير المطالع

TANWÎR AL MAṬÂLI'.

The present work was composed in reply to criticisms contained in an annotation of the gloss of Sayyid Sharîf. We are told in the preface that the author of the annotation referred to criticised another annotation of the same gloss, composed by the author of the present work, Dawwânî. For a copy of Dawwânî's first annotation see Berlin, No. 5090. The name of the author who criticised Dawwânî is not mentioned in the present work and he has been addressed here as بعض (some one). The mere fact that Ṣadraddîn (*d.* A.H. 903=A.D. 1497) and Dawwânî (see Lib. Cat., vol. x, Nos. 603-607) are known to us to have composed works criticising each other would suggest that Ṣadraddîn is the author of the annotation in reply to which the present work was composed. Fortunately we have discovered the following passage on fol. 44ᵃ which is decisive on the point of the authorship of the said annotation:—

وافقنا هذا المعترض فى حاشية التجريد للشرح الجديد *

In the above passage Dawwânî tells us that the critic agreed with him in another composition of his, viz., a gloss of Sharḥ at Tajrîd. The said gloss is the work of Ṣadraddîn mentioned above, for a copy of which see Lib. Cat., vol. x, No. 606. Thus Ṣadraddîn is undoubtedly the author of the annotation in question. Dawwânî dedicated the present work to a Sulṭân whose name is omitted in the present copy, probably Sulṭân Khalîl Bâyandrî (A.H. 883-884=A.D.

1478-1479), since we know that our author was a favourite scholar of the said Sulṭân.

The full name of Dawwânî, the author, runs thus:—Muḥammad bin As'ad aṣ Ṣiddîqi ad Dawwânî محمد بن اسعد الصديقى الدوانى. He died in A.H. 907=A.D. 1501, see Lib. Cat., vol. x, No. 550.

Beginning:—

الحمد لله اطلع من مطالع البراهين لوامع انوار اليقين ....
و بعد فقد الجانى الحاح من يجب علي ...... انجاح مأموله ......
الى النظر فيما علقه بعض فضلاء الاشراف .... علي ما علقته
علي حواشى المطالع .... و ان اتعرض لدفع ما وقع له من
الانحراف عن منهج الانصاف .... و سميته تنوير المطالع الخ *

On fol. 43[b] the author refers to another composition of his, viz., the gloss on *Sharḥ at Tajrîd*, see Lib. Cat., vol. x, No. 605, thus:—

اقول قد حققناه فى حواشى الشرح الجديد للتجريد الخ *

We are not acquainted with any other copy of the work.
Written in Naskh. Dated Shirâz, A.H. 1049.
Scribe: ابن عوض عبد الرشيد الشوشترى.
The colophon of the scribe runs thus:—

تمت الحاشية الشريفة على حاشية شرح المطالع .... صنفها
.... العلامة الدوانى .... سنة تسع و اربعين بعد الف
.... فى دار الفضل .... شيراز .... على يد اقل العباد
.... ابن عوض عبد الرشيد الشوشترى *

A note at the end tells us that the MS. was compared by one Muḥammad Riza.

The title-page contains signatures of persons in whose possession the MS. was for some time.

No. 2262.

foll. 203; lines 17; size 8½×5; 5½×2½.

الحاشية على حاشية شرح مطالع الانوار

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI SHARḤI MAṬÂLI' AL ANWÂR.

It is an annotation of the gloss of Sayyid Sharîf (No. 2259 above). The present copy comprises two parts of the work, written in different hands by the two scribes. Both the parts are bound in one volume.

Foll. 1–127. Part I, on تصور (apprehension). It is defective at the beginning and opens abruptly thus:—

قوله متناولا للانعام الخ اراد بتناول الجميل للانعام و غيره تعلقه بهما الخ *

For the passage of the gloss quoted here for annotation cf. fol. 13 of MS. No. 2259 above.

The beginning of the present MS. given in India Office, No. 529, runs thus:—

قال قدس الشريف الفياض الوهاب الخ *

Written in Nasta'lîq. Dated A.H. 1005.

Scribe: عبد القادر.

Foll. 128–203. Part II, on تصديقات (affirmations).

It begins thus:—

قوله اي المجهولات التصديقية فسر التصديقات بالمجهولات التصديقية اما لان التصديق لما كان قسما للعلم المفسر الخ *

Written in Naskh. Dated A.H. 1015.

Author: Mirzâjân Ḥabîballâh ash Shîrâzî مرزا جان حبيب الله الشيرازی. He died in A.H. 994=A.D. 1586. See Lib. Cat., vol. x, No. 608.

For other copies of the work see India Office, Nos. 529-30, Râmpûr, Nos. 28-29, Bûhâr Lib. Cat., vol. ii, No. 291.

There are two notes, one at the beginning and the other at the end, which give the author's name and the title of the work.

Dr. Hidâyat Ḥusain in Bûhâr Lib. Cat., vol. ii, No. 291, where a copy of the second part is noticed, says Dâ'ûd Shirwânî is the

author of the work. This statement is incorrect since Dâ'ûd Shirwâni, a scholar of the 9th century A.H., was alive in A.H. 850 (see Berlin, No. 5090), while our author quotes Dawwânî, who died in A.H. 907, applying to him the words رحمه الله used of the dead.

An inscription dated A.H. 1130 which runs thus :— و الله ذو فضل عظيم is found on the title-page.

No. 2263.

foll. 131 ; lines 19 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الحاشية على حاشية شرح مطالع الانوار

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI SHARḤI MAṬÂLI' AL ANWÂR.

An old copy of a very useful annotation of the gloss of Sayyid Sharîf (No. 2259 above), written during the life-time of the author.

By Mullâ 'Abdalḥakîm as Siyâlkutî ملا عبد الحكيم السيالكوتي. He died in A.H. 1067=A.D. 1656 ; see Lib. Cat., vol. x, No. 509.

It begins without the preface thus :—

شريف زمانه اسكنه الله ...... الفياض الوهاب بيانا للمراد من لفظ

الفياض في عبارة الشارح الخ *

We are not acquainted with any other copy of the work, but a detailed work in two parts, containing an explanation of the present work, known as '*Hâshiyatu 'Abdalḥakîm*', was lithographed in A.H. 1224 ; see for lithographed copies, Râmpûr, Nos. 32-33.

Written in Naskh. Dated A.H. 1016.

The following colophon of the scribe indicates the name of the author and the date of transcription :—

تمت الحواشي المنسوبة الى الفاضل المحقق و العالم المدقق

المدعو بمولانا عبد الحكيم على حاشية شرح المطالع بتاريخ ۲۵ شهر رجب

سنة ۱۰۱۶ *

No. 2264.

foll. 12; lines 25; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

القسطاس

AL QUSṬÂS.

An old copy of a very useful concise work on logic, divided into a *Muqaddimah* and two *Maqâlah*. The present copy is unfortunately defective at the beginning and opens abruptly thus:—

و مسلمات يجب على الباحث فى ذلك العلم تسليمها فيه سواء كانت معلومة او مظنونة الخ *

Author: Shamsaddîn Muḥammad bin Ashraf al Ḥusainî as Samarqandî شمس الدين محمد بن اشرف الحسينى السمرقندى. a distinguished scholar of the 7th century A.H. and a specialist of his age in logic and philosophy. He is the author of several works, of which five are enumerated in Brock., vol. i, p. 468. The date of his death is not known. Ḥâj. Khal., in vol. i, pp. 207, 322, and in vol. iv, pp. 98, 515, says that he died about A.H. 600, but this is obviously incorrect, since our author in his work (No. 2265 below) on fol. 161[b] quotes the author of *Maṭâli' al Anwâr*, who died in A.H. 682, thus:— اجاب صاحب المطالع. Brock., *loc. cit.*, tells us that he was alive in A.H. 690=A.D. 1291.

Only one other copy of the work, an incomplete one, is known to us, viz., Râmpûr, No. 266.

The colophon of the scribe runs thus:—

انتهى كتابة قسطاس الافكار على يدى العبد الضعيف محمد السوسكى *

Scribe: محمد السوسكى.

Written in Naskh.

The date of transcription is not given, but a note dated A.H. 717 (described below) tells us that it was written in or before that year.

The following autograph note, dated A.H. 717, written by Muḥammad bin Muḥammad bin Zangî, an author of Îradât (see Berlin, No. 4515), who died about A.H. 730, tells us that Yaḥyâ bin 'Alî bin Abî as Su'ûd 'Alî bin Aḥmad bin Ibrâhîm bin 'Abdassalâm studied under him from the present copy:—

اما بعد حمد الله تعالى و الصلوٰة على نبيه المصطفى و آله و اصحابه فقد قرأ على الامام .... يحيى بن على بن ابى السعود على بن احمد بن ابراهيم بن عبد السلام المعروف بابن نبيد ادام الله بقائه ...... كتاب القسطاس .... كتبه الفقير الى الغنى محمد بن محمد بن زنكى الشعبى ...... سنة سبع عشر و سبعمائة *

No. 2265.

foll. 174 : lines 19 ; size $11 \times 6\frac{1}{2}$; 8×4.

شرح القسطاس

SHARḤ AL QUSṬÂS.

A detailed commentary on the preceding work by the author of the text, viz., Shamsaddin Muḥammad as Samarqandî, شمس الدين محمد السمرقندى who composed the present commentary at the request of the scholars of his age and at the direction of عماد الدين بن جمال الدين محمد المؤمنى, a noble of Samarqand. The passages from the text are quoted under the word قال, and the commentary on each passage of the text is preceded by the word اقول.

Beginning:—

الحمد لله رب العالمين .... و بعد فان حصول السعادات الابدية و اللذات السرمدية انما تتوقع باكتساب الكمالات الابدية .... و قد صنفت فيما مضى كتاب القسطاس فى المنطق مشتملا على خلاصة آراء المتقدمين و المتأخرين .... و قد التمسوا منى مرارا ان اشرح دقائقه .... الى ان اشار به من خصه الله تعالى بالعناية الازلية عماد الدولة والدين الخ *

For other copies of the work see Berlin, No. 5166; Râmpûr, No. 191.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

The present MS. is one of those presented to the Library by Nawwâb Wilâyat 'Alî Khân of Patna City. His seal is found on the title-page.

No. 2266.

foll. 27 ; lines 17 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على الرسالة القطبية

AL ḤÂSHIYATU 'ALÂ AR RISÂLAT AL QUṬBÎYAH.

A well-known gloss on *Ar Risâlat al Quṭbîyah*, a treatise on apprehension and affirmation (تصور و تصديق) by Quṭbaddîn ar Râzî at Taḥtânî (*d.* A.H. 766=A.D. 1364). For a copy of the treatise see Râmpûr, No. 126. Several annotations of the present gloss were produced by Indian scholars.

By Mîr Muḥammad Zâhid bin Muḥammad Aslam al Harawî مير محمد زاهد بن محمد اسلم الهروى, a famous Indian scholar of his age, who died in A.H. 1101=A.D. 1689. See Lib. Cat., vol. x, No. 540.

Beginning :—

الحمد لله ذى الحكمة البالغة .... اما بعد فيقول العبد المستعين بعناية الله القوى محمد زاهد بن اسلم الهروى الخ *

For other copies of the work see India Office, No. 533 ; Râmpûr, Nos. 249–52 ; Âṣafîyah, No. 27.

The work was lithographed at the Niẓâmî Press of Delhi, A.H. 1287.

The colophon runs thus :—

تمت هذه النسخة المسماة بميرزاهد على الرسالة القطبية الخ *

Written in Nasta'liq. Not dated ; apparently 12th century A.H.

No. 2267.

foll. 13 ; lines 21 ; size $11 \times 8\frac{1}{2}$; 8×4.

الحاشية على حاشية مير زاهد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID.

An annotation of the preceding gloss (No. 2266 above), containing explanations of the most difficult points in the said gloss.

By Muḥammad 'Aẓîm bin Kifâyatallâh al Fârûqî محمد عظیم بن کفایت الله الفاروقی, an Indian scholar of the 12th century A.H., who traces his descent from 'Umar, the second Caliph. He was a native of Gupâmau, a village in Hardu'î, a district of Awdh. Our author is a pupil of Muḥammad 'Awaḍ, an Indian scholar who flourished in the beginning of the 12th century A.H., to whom he refers in another of his compositions, viz., *Ḥâshiyatu Mîr Zâhid Mullâ Jalâl* (No. 2290 below) on fol. 3[b], thus:—

هکذا سمعت من استاذنا رئیس المدققین محمد عوض الخ *

Beginning:—

سبحان من تسرمد بالسرمدیة الدهریة و توحد بالتوحد الازلیة. الخ *

Only one other copy, dated A.H. 1180, is noticed in Râmpûr, No. 101.

The colophon runs thus:—

تمت الحاشیة من تصنیف مولوی محمد عظیم مرحوم علی میر زاهد علی الرسالة القطبیة *

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 2268.

foll. 25; lines 15; size 11 × 8½; 8 × 4.

The Same.

Another copy of the preceding annotation.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2269.

foll. 27; lines 21; size 10½ × 5½; 7½ × 3½.

الحاشية على حاشية مير زاهد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID.

A well-known annotation of gloss No. 2266 above, noteworthy for the critical acumen contained therein.

By Mullâ Ḥasan bin Qâḍi Ġulâm Muṣtafâ al Lakhnawî ملا حسن بن قاضي غلام مصطفى اللكهنوى, a distinguished scholar of India and a well-known specialist of his age in logic and philosophy who composed several glosses and annotations of logical and philosophical works. He studied under Niẓâmaddîn bin Quṭbaddîn as Sihâlawî (*d.* A.H. 1161=A.D. 1747) and others. Mullâ Ḥasan, leaving Lucknow, came to Râmpur, where he settled permanently and gained the favour of Nawwâb Faiḍallâh Khân (*d.* A.H. 1208=A.D. 1793). He died in A.H. 1198=A.D. 1783. For his life and works see Akhbâr aṣ Ṣanâdid, p. 415; Aḥwâl 'Ulama Firangî Maḥal, p. 24; Aġṣân Arba', p. 8; Taḏkira'i 'Ulamâ'i Hind, p. 21.

It begins without preface thus:—

قوله كان المراد بالعلم المتجدد الخ الظاهر من كلام المحشى رحمه من الحاشيه الخ *

Only one other MS. copy of the work is noticed in Âṣafîyah, No. 133, but the work was lithographed in A.H. 1270. For a lithographed copy see Râmpûr, No. 97.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

The colophon of the scribe runs thus:—

قد وقع الفراغ عن تسويد الحاشية .... على الرسالة الزاهدية .... للعلامة مولوى محمد حسن رحمة الله تعالى *

The handwriting of the present MS. is identical with the handwriting of MS. No. 2270 below, hence the scribe of that MS., viz., واجد على البلجرامى, is also the scribe of the MS. under notice.

No. 2270.

foll. 25; lines 21; size $10\frac{1}{4} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية علی حاشية میر زاهد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID.

An annotation of gloss No. 2266 above, cited by the biographers in evidence of the author's erudition in the subject.

By Aḥmad 'Ali bin Fatḥallâh al Ḥusaini as Sandili احمد علی بن فتح الله الحسینی السندیلی, a scholar of Sandila, a village in the vicinity of Lucknow. He studied under Ḥamdallâh (*d.* A.H. 1160=A.D. 1747) and gained a great reputation for his learning; he died in A.H. 1200 =A.D. 1785. See Bûhâr, Lib. Cat., vol. ii, No. 305; Taḏkira'i 'Ulamâ'i Hind, p. 4.

It begins without preface thus:—

المراد بالعلم المتجدد الخ اقول فيه نظر اما اولا فلان المراد بالبعدية اما البعدية الزمانيه الخ *

For two other copies of the work see Râmpûr, Nos. 94-95.

The colophon of the scribe runs thus:—

قد وقع الفراغ من تسو يد الحاشية المعلقة علی الحاشية الزاهدية لمولانا احمد علی السنديلی من يد احقر العباد واجد علی البلجرامی *

Written in Nasta'liq. Not dated; apparently 13th century A.H. Scribe: واجد علی البلجرامی.

No. 2271.

foll. 18; lines 21; size 9×6; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, defective at the end.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2272.

foll. 100; lines 19; size 9×6½; 6½×4.

الحاشية على حاشية مير زاهد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID.

Two annotations of gloss No. 2266 above, by different authors, written by the same scribe, are bound in one volume.

Foll. 1–13ᵃ. Al Ḥâshiyatu 'Alâ Ḥâshiyati Mîr Zâhid الحاشية على حاشية مير زاهد. An annotation of the above-mentioned gloss by Muḥammad 'Azîm. For a copy of the work and an account of its author see No. 2267 above. The preface of the present copy differs from that contained in copies Nos. 2267-68 above. The fact that the prefaces in the two copies referred to above agree leads us to suggest that the following preface of the present copy has been substituted by the scribe:—

الحمد رب العالمين و الصلوة و السلام على رسوله سيد المرسلين

و اصحابه اجمعين الخ *

Foll. 13ᵇ–100. Al Ḥâshiyatu 'Alâ Ḥâshiyati Mîr Zâhid. الحاشية على الحاشية الزاهدية. A detailed annotation of the gloss (No. 2266 above).

By 'Abdal'alî Muḥammad bin Niẓâmaddîn عبد العلى محمد بن نظام الدين, commonly called Bâḥr al 'Ulûm (بحر العلوم), a famous Indian scholar of the 13th century A.H. For his life and works see Lib. Cat., vol. x, No. 548.

Beginning:—

الحمد لله الذى شهد نفسه بانه لا اله الا هو .... اما بعد

فيقول عبد العلى محمد ابو العياش بن نظام الدين .... قوله

و كان المراد بالعلم المتجدد الخ يحتمل وجبين الخ *

Only one MS. copy of the work is known, viz., Râmpûr, No. 89, but it was lithographed in Delhi. For lithographed copies see Râmpûr, Nos. 85–88.

Written in Nast'alîq. Dated A.H. 1208.

Scribe: نعيم ولد ملا عبد الله.

No. 2273.

foll. 99; lines 17; size 10×5½; 8×5.

الحاشية على حاشية مير زاهد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID.

A very useful annotation of gloss No. 2266 above, remarkable for its critical investigations.

By Faḍl Imâm bin Muḥammad Arshad فضل امام بن محمد ارشد, a distinguished scholar of Khairâbâd (in India). He is the author of several glosses and annotations. At the end the author refers to another of his compositions, viz., *Al Ḥâshiyatu 'Alâ Ḥâshiyati Mîr Zâhid Mullâ Jalâl*, thus:—لخصت تقريراتهم فى حاشيتى المتعلقة على الحاشية الجلالية. He died in A.H. 1244=A.D. 1828. See Taḏkira'i 'Ulamâ'i Hind, p. 29; Beale's Biographical Dictionary, p. 134.

Beginning:—

يامن لا يحد عظمته و بعد فيقول العبد الفقير الى ربه الصمد فضل امام بن محمد ارشد ختم الله بالحسنى ان فئة من المحصلين .... التمسوا مني ان اعلق على شرح الرسالة القطبية للمدقق مولانا زاهد الهروى تعليقات الخ *

We are not acquainted with any other copy of the work, but it has been lithographed in Lucknow.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

The title-page contains a seal of لسان السلطان محمود الدولة منشى محمد صفدر عليخان بهادر; see Lib. Cat., vol. xx, No. 1996.

No. 2274.

foll. 00; lines 15; size 9×6; 7½×4.

القول الفيصل

AL QAWL AL FAIṢAL.

An annotation of gloss No. 2266 above, composed in A.H. 1211. The author tried to remove the differences in the views on

logic of the writers of the annotations of the gloss (No. 2266 above) by means of explanations, and maintains that the differences are of technical phraseology only.

Author: 'Imâdaddîn al 'Uṣmânî al Labkanî عماد الدين العثمانى اللبكنى, a famous Indian scholar of the 13th century A.H. who was a pupil of Baḥr al 'Ulûm (see No. 2272 above). He is the author of several works; see Lib. Cat., vol. xix, No. 1527.

Beginning:—

الحمد لله على ما علم الانسان مالم يعلم .... اما بعد

فيقول العبد الضعيف .... عماد الدين العثمانى اللبكنى ....

فسميته بالقول الفيصل الخ *

For two other copies of the work see Râmpûr, Nos. 90-91.

The colophon of the author quoted by the scribe runs thus:—

هذا آخر الشرح للحواشى الزاهدية المتعلقة بالرسالة القطبية و قد

و قع الفراغ منه يوم الثلثاء .... فى السنة الحادي عشر

المائة الثالث عشر من الهجرة النبوية الخ *

Written in Nasta'lîq. Not dated; apparently 14th century A.H.

No. 2275.

foll. 87; lines 15; size 11½×5; 6½×3½.

الحاشية على حاشية غلام يحيى

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI ĠULÂM YAḤYÂ.

The present annotation is also known under the title of *Shams aḍ Ḍuhâ*. It is an annotation of the notes of Ġulâm Yaḥyâ a Bihârî (*d.* A.H. 1180=A.D. 1766) comprising explanations of the most difficult points contained in gloss No. 2266 above. The present annotation was composed in A.H. 1246.

By Turab 'Alî bin Shujâ'at 'Alî bin Muḥammad Faqîhaddîn bin Muḥammad ad Dawlat تراب علي بن شجاعت علي بن محمد فقيه الدين بن محمد الدولت, a famous Indian author and Muftî of Delhi, who died in A.H. 1280=A.D. 1863. See Ḥadâ'iq al Ḥanafîyah, p. 481; Taḏkira'i 'Ulamâ'i Hind, p. 12.

Beginning :—

نحمدک یا من اعطانا من حقائق العلوم الحکمیه .... اما بعد فان العبد المفتاق الی رحمة ربه الولی تراب علی بن شجاعت علی بن محمد نقیه الدین بن محمد الدولة المفتی الدهلوی .... لما کانت الحاشیة علقها .... مولانا غلام یحیی البهاری قدس سره .... علی الحاشیة الزاهدیة القطبیة الخ *

No other MS. copy of the present work is known, but a lithographed copy dated A.H. 1258 is noticed in Âṣafiyah, No. 41.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2276.

foll. 198; lines 15; size 10×7; 8×4½.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

Scribe: قادری حبیبی The present MS. is one of those presented to the Library by Sayyid Maulavi 'Abdul Majîd of Terîghat, Patna City.

No. 2277.

foll. 6; lines 9; size 10×6; 5⅓×2⅓.

تهذیب المنطق

TAHḎÎB AL MANṬIQ.

It is the first part of *Tahḏîb al Manṭiq Wa Al Kalâm*, which is divided into two parts, the first on Logic and the second on Theology. The object of the author in composing a work of this nature is explained in Lib. Cat., vol. x, No. 561. Each part is regarded as an independent work on the branch of learning concerned, hence we notice that copious glosses and annotations were produced by scholars separately on each part.

Author: Sa'daddîn Mas'ûd bin 'Umar at Taftâzânî سعد الدین مسعود بن عمر التفتازانی, a famous scholar, who died in A.H. 792=A.D. 1389. See Lib. Cat., vol. xix, No. 1549.

Beginning:—

الحمد لله الذي هدانا سواء الطريق الخ *

For other copies of the work see India Office, No. 534; Berlin, Nos. 5174-5; Br. Mus., No. 1200/5; Paris, No. 1013/3; Cairo, vol. vi, p. 78; Râmpûr, No. 20; Âṣafîyah, Nos. 62–74.

The work was frequently printed and lithographed. For a lithographed copy see Râmpûr, No. 21.

Written in Nasta'lîq. Not dated; apparently 11th century A.H.

A seal of one Ilâhibakhsh dated A.H. 1290 is found on the title-page.

No. 2278.

foll. 10; lines 11; size 9×4½; 6×3.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 2279.

foll. 7; lines 13; size 5×3½; 4½×2.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

The title-page contains a seal of لسان السلطان محمود الدولة منشى محمد صفدر عليخان بهادر (see Lib. Cat., vol. xx, No. 1996).

No. 2280.

foll. 111; lines 12; size 9½×6; 3×1.

شرح التهذيب

SHARḤ AL TAHDÎB.

An incomplete copy of a famous commentary on *Tahdîb al Manṭiq* (No. 2277 above), commonly called *Mullâ Jalâl*. The present commentary acquired an unusual reputation among scholars.

especially those of India. A number of scholars produced glosses and annotations on it. It is taught in almost all Madrasahs along with the text.

By Jalâladdîn Muḥammad bin As'ad aṣ Ṣîddiqî ad Dawwânî جلال الدين محمد بن اسعد الصديقى الدوانى, a distinguished scholar of the 10th century A.H. He died in A.H. 907=A.D. 1501. See Lib. Cat., vol. x, No. 550.

Beginning:—

تهذيب الكلام توشيحه بذكر المفضل الانعام الخ *

For other copies of the work see Berlin, Nos. 5176-7; Goth., No. 1194; India Office, Nos. 539–542; Râmpûr, No. 194.

The present work was frequently printed and lithographed. For a lithographed copy dated A.H. 1264 see Râmpûr, No. 149/1.

Written in Naskh. Not dated; apparently 10th century A.H.

In the following note on the title-page Shamsu'l 'Ulamâ' Nawwâb Imdâd Imâm of Newra, a famous village in Patna district, says that he presented the MS. to the Khudâ Bukhsh Library:—

اين كتاب را از غايت خلوص نذر كتب خانه بهائى مولوي خدا بخش خانصاحب وكيل پٹنه لازالت شموس فضله گزرانيدم كمترين امداد امام عفى عنه *

No. 2281.

foll. 69; lines various; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another (incomplete) copy of the preceding work.

On the margin passages from the glosses of Khawajâ Maḥmûd and others are quoted.

Written in Nasta'lîq. Not dated; apparently 11th century A.H.

No. 2282.

foll. 4; lines 9; size $9\frac{1}{2} \times 6$; 6×4.

The Same.

Another (incomplete) copy of the preceding work.
Written in Nasta'līq. Not dated; apparently 13th century A.H.

No. 2283.

foll. 146; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

الحاشية على شرح التهذيب و معه حاشية التهذيب
المتعلقة بمواضع المشكلة

AL ḤÂSHIYATU 'ALÂ SHARḤ AT TAHDÎB WA MA'AHU ḤÂSHIYAT AT TAHDÎB AL MUTA'ALLIQATU BI MAWÂḌI' AL MUSHKILAH.

A gloss on *Sharḥ at Tahdîb* of Dawwânî (No. 2280 above). The present gloss is followed by a tract containing explanations of the difficult points in the text omitted by Dawwânî in the work mentioned. The gloss and the tract are by the same author.

Foll. 1–108. Al Ḥâshiyatû 'Alâ Sharḥ at Tahdîb الحاشية على شرح التهذيب.

Beginning:—

الحمد لله على تهذيب المنطق و الكلام من غياهب الشكوك و الاوهام .... و الصلوة على رسوله ....
و على آله المعصومين من الخطاء و النسيان .... فهذه تعليقات بل تحقيقات علّى قسم المنطق للتهذيب .... جمعتها تذكرة لفضلاء الزمان .... و ما هي الا اثر من آثار نعمته العظمى ....ب... دولت شاه .... خليفة الله في ارض الله .... خلد الله ظلال خلافته على بلاد الاسلام الخ *

Foll. 109b-146. Hashiyat at Tahdib Al Muta'alliqatu Bi Mawadi' Al Mushkilah.

Beginning :—

قال السيد الفاضل المحقق مسلّم فی زمانه فی العربیة و المنطق ابو الفتح بن مخدوم الحسینی .... بعد فراغه من التعلیق علی الحاشیة الجلالیة علی التهذیب و اذ قدمت الحواشی الجلیلة الجلالیة هنالک فلا بأس علینا ان نکتب علی اهل المتن ما یتعلق بحل مواضع المشکلة الخ *

Author: Abu'l Fath bin Makhdûm As Sa'idi al Husaini ابو الفتح بن مخدوم السعیدی الحسینی, a distinguished scholar of his age in logic and philosophy. Hâj. Khal., vol. ii, p. 480, Brock., vol. ii, p. 215, and the author of Kashf al Hujub, fol. 47b, say that he died about A.H. 950 but the fact mentioned in the preface quoted above, that the annotation was composed in the reign of Dawlat Shâh (A.H. 958–985=A.D. 1551–1577) of the Khân of the Crimea dynasty, tells us that the author was alive in A.H. 958=A.D. 1551, since the said Sultân did not succeed to the throne until A.H. 958.

For other copies of the work see India Office, Nos. 543, 553; Yenî, No. 778; Râmpûr, Nos. 53-54.

Written in Nasta'lîq. Not dated, but the fact that the copy was transcribed at Mashhad (in Persia) by Nûrallâh ash Shustarî, a renowned scholar and author of Persia, who came to India in A.H. 993, tells us that it was transcribed before that year. For a detailed account of this scholar and author see Lib. Cat., vol. x, No. 623.

The colophon of the scribe runs thus :—

قد وقع الفراغ عن انتساخه .... فی المشهد المقدس الرضوی بید کلیب عتبته نور الله بن شریف الحسینی الشوستری عامله الله تعالی بفضله الخ *

No. 2284.

foll. 118; lines 19; size 9½×5; 6½×2½.

The Same.

Another copy of the preceding gloss. The following preface of the present copy differs from the preface of the previous copy:—

الحمد لله على تهذيب المنطق و الكلام والصلوة والسلام على اعرف

المعرفين بطريق الاسلام و آله و اصحابه الحجج الموصلين الى كل مرام الخ *

The fact that the preceding copy was transcribed by a reliable author and scholar suggests that the short preface is the work of the scribe of the present copy.

Written in Naskh. Not dated; apparently 11th century A.H.

One Muzaffar Husain bin Masih ad Dawlah in 1869 came into possession of the MS. His note and seals are found at the beginning.

No. 2285.

foll. 118; lines 19; size 9¼×5; 6¼×2½.

The Same.

Another copy of the preceding work, defective at the end. The fact that the preface of the present copy agrees with that of the preceding one suggests that this copy is a transcription of the latter.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2286.

foll. 36; lines 15; size 9½×5; 6×3.

The Same.

Another copy of the preceding work. It is also defective at the end. The preface of this copy agrees with the preface of copy No. 2283 above.

No. 2287.

foll. 50; lines 26; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على شرح التهذيب

AL ḤÂSHIYATU 'ALÂ SHARḤ AT TAHDÎB.

A well-known gloss on *Sharh at Tahdib* (see No. 2280 above), the subject of a number of annotations.

By Mir Muḥammad Zâhid bin Muḥammad Aslam al Harawî مير محمد زاهد بن محمد اسلم الهروى, a famous Indian scholar, who died in A.H. 1101=A.D. 1689. See Lib. Cat., vol. x, No. 540.

It begins without preface thus:—

قوله الحمد هو الخ المراد بالحمد المعنى المصدرى و هو ما يعبر عنه بالفارسية بستودن او الحاصل بالمصدر و هو ما يعبر عنه بالفارسية بستايش الخ *

For other copies of the work see India Office, No. 544; Râmpûr, Nos. 255–259.

It was frequently lithographed. For a lithographed copy dated A.Ḥ. 1293 see Âṣafîyah, No. 159.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

The colophon of the scribe runs thus:—

تمت هذه النسخة مير زاهد على الحاشيه الجلاليه التي هى على التهذيب *

No. 2288.

foll. 53; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

The Same.

Another (incomplete) copy of the preceding work defective at the end. It begins like the above.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2289.

foll. 50; lines 23; size 9×6½: 6½×3½.

الحاشية على حاشية مير زاهد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID.

An annotation of the gloss of Mîr Zâhid (No. 2287 above), remarkable for its critical investigations.

By Qâḍî Mubârak bin Muḥammad ad Dâ'im al Fârûqî al Gupâmu'î قاضي مبارک بن محمد الدائم الفاروقی الگوپاموئی, a distinguished scholar of India, who died in A.H. 1162=A.D. 1748. See Lib. Cat., vol. x, No. 543.

It begins without the preface thus:—

قوله او الحاصل بالمصدر اعلم ان المصدر قد يحصل به الفاعل معنى ثابت قائم به كما إذا اراد القيام او القعود مثلا فى ذاته فحصل له هيئة القيام او القعود الخ *

For three other copies of the work see Râmpûr, Nos. 111–113, of which No. 111 is an autograph copy.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2290.

foll. 72; lines 17; size 9½×6; 7×3½.

The Same.

Another copy of the preceding work. It also begins without the preface.

Written in Nasta'lîq. Not dated; apparently 14th century A.H.

The MS. is one of those MSS. presented to the Library by Maulavî 'Abdalmajîd of Tirighat, Patna City.

No. 2291.

foll. 14; lines 30; size $8\frac{1}{2} \times 3\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية مير زاهد ملا جلال

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID MULLÂ JALÂL.

An annotation of the gloss of Mîr Zâhid (No. 2287 above).

By Muḥammad 'Azîmaddîn bin Kifâyatallâh al Gupâmu'î al Fârûqî محمد عظيم الدين بن كفايت الله الگوپاموئى الفاروقى, an Indian scholar of the 12th century A.H. (see No. 2267 above).

It begins without the preface thus:—

قوله المراد بالحمد ...... اقول ان للمصدر ستة معان *

Only one other copy of the work is known to us, viz., Râmpûr, No. 118.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

Scribe: محمد ابراهيم ابن محمد ماه.

The colophon of the scribe runs thus:—

تمام شد الحاشية الجلالية من تصانيف افضل المتاخرين و اكمل المدققين محمد عظيم انار الله برهانه مالكه و كاتبه محمد ابراهيم ابن محمد ماه عفى الله عنهما الخ *

No. 2292.

foll. 41; lines 21; size 9×5; $9\frac{1}{2} \times 4$.

الحاشية على حاشيه مير زاهد ملا جلال

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID MULLÂ JALÂL.

An annotation of the gloss of Mîr Zâhid (No. 2287 above).

By Mullâ Ḥasan bin Qâḍî Gulâm Muṣtafâ al Lakhnawî ملا حسن بن قاضي غلام مصطفي اللكهنوى, an Indian scholar of great repute, who died in A.H. 1198=A.D. 1783 (see No. 2269 above).

Beginning:—

له الحمد و المنة و علي رسوله محمد و آله و اصحابه ....

قوله المعنى المصدرى الخ قيل المعنى المصدرى من مقولة الفعل والانفعال الخ *

For two other copies of the work see Râmpûr, Nos. 115-116.
Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2293.

foll. 27; lines 12; size $8\frac{1}{2} \times 4\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية مير زاهد ملا جلال

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID MULLÂ JALÂL.

An annotation of the gloss of Mîr Zâhid (No. 2287 above), defective at the end.

By Aḥmad bin 'Alî bin Fatḥallâh al Ḥusainî as Sandîlî احمد بن علي بن فتح الله الحسينى السنديلى, a distinguished Indian scholar, who died in A.H. 1200=A.D. 1785 (see No. 2270 above).

It begins without the preface thus:—

قوله المراد بالحمد الخ اقول التحقيق عند الاكثرين ان معنى مصدر المجهول ليس معنى مغائر للمصدر المعروف *

Only one other copy of the work is known to us, viz., Râmpûr, No. 117.

Written in Nasta'lîq. Not dated; apparently 14th century A.H.

No. 2294.

foll. 127; lines 17; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

الحاشية على حاشية مير زاهد ملا جلال

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID MULLÂ JALÂL.

An annotation of the gloss of Mîr Zâhid (No. 2287 above).

By Maulavî Muḥammad Mubîn, مولوی محمد مبین, an Indian scholar of the 13th century A.H. He died in A.H. 1225=A.D. 1810. See Lib. Cat., vol. xix, No. 1336.

Beginning:—

الحمد لله رب العالمين والصلوة على رسوله و آله و اصحابه اجمعين

و المراد بالحمد المعنى المصدرى و ما يعبر بالفارسية بستودن

و الحاصل بالمصدر الخ *

Only one other copy of the present work is known to us, viz. Râmpûr, No. 120.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2295.

foll. 63; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الحاشية على حاشية مير زاهد ملا جلال

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID MULLÂ JALÂL.

An annotation of the gloss of Mîr Zâhid (No. 2287 above) remarkable for its critical acumen.

By 'Abdal'alî bin Mullâ Niẓâmaddîn عبد العلى بن ملا نظام الدين, commonly called Baḥr al 'Ulûm (بحر العلوم), the most distinguished scholar of India in the 13th century A.H. See Lib. Cat., vol. x, No. 548.

Beginning :—

الحمد لله الذى هدانا الى منطق نصيح ...... قوله المراد بالحمد

تفصيله انه اذا قام حالة بشى يكون ذلک الشى متصفا به و قابلاله الخ *

For other copies of the work see Râmpûr, No. 104; Âṣafîyah, No. 118.

The present work was lithographed in Delhi. For a lithographed copy see Râmpûr, No. 103.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2296.

foll. 189; lines 19; size 10×6; 7×4.

الحاشية على حاشية.مير زاهد ملا جلال

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID MULLÂ JALÂL.

A detailed annotation of the gloss of Mîr Zâhid (No. 2287 above).

By Maulavî Ẓahûrallâh bin Muḥammad bin Ġulâm Muṣṭafâ مولوي ظهور الله بن محمد بن غلام مصطفى, a scholar of Lucknow, who flourished in the 13th century A.H. See Lib. Cat., vol. x, No. 547. According to Râmpûr, No. 105, he died in A.H. 1256 = A.D. 1840.

It begins without preface thus :—

المراد بالحمد المعنى المصدرى .... المعنى المصدرى

من مقولة الفعل او الانفعال الخ *

It ends thus :—

الحمد لله على اتمام .... العبد الضعيف .... مولوى

محمد ظهور الله الخ *

For other copies of the work see Râmpûr, Nos. 107-108; Âṣafîyah, No. 144.

The work was lithographed in A.H. 1294. For a lithographed copy see Râmpûr, No. 105.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2297.

foll. 157; lines 15; size 10×6½; 7×3½.

الفعل الجميل

AL FI'L AL JAMÎL.

A detailed annotation of the gloss of Mir Zâhid (No. 2287 above), composed for the use of Gulâm Yaḥyâ, the son of the writer of the annotation. It was dedicated to Nawwâb Aḥmad 'Alî Khân, who died in A.H. 1255=A.D. 1839; see Beale's Biographical Dictionary, p. 38.

By 'Imâdaddin al Uṣmânî al Labkanî عماد الدين العثمانى اللبكنى, an Indian scholar of the 13th century A.H. See No. 2274 above.

Beginning:—

الحمد لله الذى وفقنا لتصور سواء السبيل و انعم علينا التصديق باقوى حجة .... اما بعد فيقول العبد الضعيف عماد الدين العثمانى اللبكنى .... لما كانت الحواشى الزاهدية المعلقة على الشرح الجلالى لتهذيب المنطق مشتملة على نكات دقيقة .... و رأيت حواشي الاخوان كانها جرح لبعض عباراتها لا شرح لكل اشاراتها فيرجع اكباد الطلاب .... عطشان .... و كان يختلج فى الخاطر الفاتر ان اروى لهم ...... لكنى لم اتفرغ الى انجاح هذا الوطر العظيم .... حتى اشتغل بها و رغب اليها الولد الاعز .... غلام يحيى سلمه .... سميته بالفعل الجميل و جعلته هدية لذورة من خرق صدور الاعداء الملقب من جناب السلطان بالنواب احمد عليخان *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

A seal of لسان السلطان محمود الدوله محمد صفدر عليخان بهادر is found on the title-page (see for a seal with the same name Lib. Cat., vol. xx, No. 1996).

No. 2298.

foll. 138; lines 15; size $5\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية مير زاهد ملا جلال

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID MULLÂ JALÂL.

A very useful annotation of the difficult points contained in Mîr Zâhid's gloss (No. 2287 above). We are told in the preface that the author of the annotation at the time of studying the gloss referred to above wrote notes on the difficult points. Those notes with additions were arranged in the form of a book when the author was appointed a Maulavî in the Calcutta Madrasah and one Luṭfarraḥmân studied the gloss under him.

Author: Ġulâm Subḥân غلام سبحان, a distinguished scholar of Bengal of the 13th century A.H., who was for some time a Maulavî in the Calcutta Madrasah and afterward Qâḍî al Quḍât of Bengal. See Taḏkira'i 'Ulama'i Hind, p. 129.

Beginning:—

الحمد لله رب العالمين .... اما بعد فيقول العبد المستعين .... خادم الطلبة غلام سبحان .... و لما كانت الحواشي المتعلقة بالعجالة النافعة .... للفاضل .... مير زاهد هروي .... حررت في ايام التحصيل على مقامات العويقة المشهورة تحقيقات كشف الاستار من وجوهها المحجوبة .... و لم يتيسر لي جمعها و ترتيبها .... و مضت من عمري ثلاث و عشرين .... فلما وصلت الى هذا الاوان فرغت من تحصيل العلوم .... ثم صرت متعلقا بتدريس الطلبة في المدرسة العالية الواقعة في البلدة المسماة بالكلكتة .... حتى شرع درسها من هو .... اخونا المحبوب بالجنان سمي باطف الرحمن .... فرجعت الى تلك التسويدات و شرعت ترتيبها بالاستعجال

.... قوله المراد بالحمد المعنى المصدرى الخ قد اشتهر فى افواه
الناس ان المصدر يطلق على ستة معان *

We are not acquainted with any other copy of the work.
Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2299.

foll. 62; lines 17; size 10×6; 7½×3½.

الحاشية على شرح التهذيب

AL ḤÂSHIYATU 'ALÂ SHARḤ AT TAHDÎB.

The present work is an annotation of the gloss of Khwâjâ Maḥmûd on *Sharḥ at Tahḏîb* of Dawwânî (No. 2280 above). The author of the annotation does not give the name of the writer of the gloss, but refers to him in the following phrase: قال المحشى, (the writer of the gloss said). However, after a careful study of a number of MSS. of the present branch of learning, we came to know that Khwâjâ Maḥmûd ash Shîrazî, a scholar of the 10th century A.H. (see Lib. Cat., vol. x, No. 613), is the writer of the gloss. The following two passages of the gloss, quoted for annotation on fol. 21ª, are evidence for the statement made above, since these two passages agree verbatim with two from the gloss of Khwâjâ Maḥmûd quoted on the margin of fol. 43 of *Sharḥ at Tahḏîb* (No. 2281 above): (i) اورده الفاضل المولوى. (ii) لانها بسبب علاقة اللزوم. No copy of the gloss is known. The name of the writer of the annotation is also not given anywhere in the MS., but a thorough study of the present MS. and MS. No. 2281 resulted in our acquiring information that throws light on the authorship of the work. On the margin of fol. 42ª of MS. No. 2281 we notice that the following passage from an annotation ending with the letters ف ى, which represent the first and last letters of the name of the author, agrees verbatim with a passage of our annotation on fol. 18ª:—

اول الكلام ان كان ظاهرا فى الخلاف كما ذكر لكن لاحق الكلام من
نفى كون الزوجية والفردية من العوارض الذاتية صريح فى الوفاق الخ *

Now it is clear that a scholar whose name begins with the letter ى and ends with ف, viz., يوسف, is the author of the work. Most probably Yûsuf bin Muḥammad Jân al Qarabâġî يوسف بن محمد جان القراباغي, a scholar of the 10th century A.H. (see Lib. Cat., vol. x, No. 552), is the author, since the said Yûsuf is known to us as a writer of annotations of logical and theological works of Dawwânî.

Beginning :—

قوله الحمد لله قالوا الحمد قول خاص يرد عليه انه يلزم منه ان يكون المقول هو المحمود الخ *

We are not acquainted with any other copy of the work.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2300.

foll. 72; lines 19; size 8¼ × 6½; 7½ × 4.

شرح التهذيب

SHARḤ AT TAHḎÎB.

A most valuable copy of a commentary on *Tahḏîb al Manṭiq* (No. 2277 above).

By 'Abdalḥaîy bin 'Abdalwahhâb al Ḥusainî عبد الحى بن عبد الوهاب الحسيني. The date of death and the century A.H. to which the author belonged are not known. However, the fact that the latest author quoted by him is 'Imâd, who died about A.H. 900=A.D. 1494 (see No. 2250 above), suggests that our author was a scholar of the 10th century A.H. The above-mentioned 'Imâd is quoted on fol. 10ᵃ thus: و ذكر في الحواشي العمادية على شرح الرسالة. The following two other compositions of the author are referred to in the present work: (i) *Al Ta'lîqâtu 'Alâ Ar Risâlat al Waḍ'îyah*, (ii) *Al Ta'lîqâtu 'Alâ Sharḥ ar Risâlat* of Quṭbaddîn; see fol. 4ᵃ and fol. 47ᵃ.

Beginning :—

الحمد لله الملك المحمود الحى الوهاب المنعم المسجود والصلوة والسلام على سيدنا محمد الصالح المسعود و آله و عترته .... و بعد فان العبد المحتاج .... عبد الحى بن عبد الوهاب الحسينى الخ *

Only one other copy of the work is known to us, viz., Leid., No. 1516.

Written in Nasta'liq. Not dated; apparently 10th century A.H.

The following colophon suggests that the present copy is an autograph copy:—

تمت كتابته على يد مصنفه العبد المذنب الجانى عبد الحى

بن عبد الوهاب الحسينى *

An autograph note and seal of one Muzaffar Ḥusain, dated A.H. 1272, are found on the title-page.

No. 2301.

foll. 51; lines 19; size 8¼ × 5; 5½ × 2½.

شرح التهذيب

SHARḤ AT TAHḎÎB.

A commentary on *Tahḏib al Manṭiq* (No. 2277 above), containing explanations of the difficult points of the text.

By 'Iṣâmaddin Ibrâhim bin Muḥammad bin 'Arabshâh al Isfirâ'ini عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائينى, a scholar of repute who died in A.H. 944 = A.D. 1537. See No. 2255 above.

Beginning:—

نحمدک یا من بجودک الوجود و کل موجود الیک یعود ....

و بعد فیقول العبد المفتقر الی الله القوی .... ابراهیم بن

محمد بن عربشاه الاسفرائنی المشتهر بعصام الدین الخ *

We are not acquainted with any other copy of the work.

Written in Nastạ'liq. Not dated; apparently 10th century A.H. The handwriting and paper are identical with the handwriting and paper of the preceding MS.

An autograph note and seal of Muzaffar Ḥusain, dated A.H. 1272, are found on the title-page.

No. 2302.

foll. 74; lines 16; size $6\frac{1}{2}\times3\frac{1}{2}$; $4\frac{1}{2}\times2\frac{1}{2}$.

شرح التهذيب

SHARH AT TAHDÎB.

A well-known and useful commentary on *Tahdib* (No. 2277 above); one taught in almost all Madrasahs. For various glosses on it see Ḥâj. Khal., vol. ii, p. 479.

By Najmaddin 'Abdallâh bin Shahâbaddin Ḥusain al Ḥusainî al Yazdî نجم الدين عبد الله بن شهاب الدين حسين الحسينى اليزدى, a famous Shî'a author, who died in A.H. 1015=A.D. 1606. See Lib. Cat., vol. xx, No. 2183.

Beginning:—

قوله الحمد لله افتتح الكتاب بحمد الله بعد التسمية اتباعا بخير الكلام الخ *

For other copies of the work see India Office, No. 547; Cairo, vol. vi, p. 79; Br. Mus. Suppl., No. 735; Râmpûr, No. 452.

The work has been frequently printed and lithographed.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2303.

foll. 66; lines 14; size 9×5; 6×3.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Dated 1199 Faṣlî era.

No. 2304.

foll. 91; lines 18; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3$.

الحاشية على شرح التهذيب

AL ḤÂSHIYATU 'ALÂ SHARḤ AT TAHḎÎB.

An autograph copy of a gloss on *Sharḥ at Tahḏib* (No. 2302 above).

By 'Abdannabî bin Qâḍî 'Abdarrasûl al 'Uṣmânî al Gujarâtî عبد النبی بن قاضی عبد الرسول العثمانی الگجراتی, a well-known scholar of Gujarât, who flourished in the 12th century A.H. He is the author of *Jâmi' al Gumûḍ*, a well-known Persian commentary on *Kâfiyah*, composed in A.H. 1144, and a pupil and disciple of Shâh Wajîhaddîn Aḥmadâbâdî. See Taḏkira'i 'Ulamâ'i Hind, p. 135.

Beginning:—

نحمدک یا من هذبنا بتهذیب تصور الحقائق .... و بعد فیقول المفتقر الی الله المنان عبد النبی الاحمدنگری بن قاضی عبد الرسول .... ان هذه حواشی علی حواشی الفاضل الکامل مولانا عبد الله الیزدی .... علی تهذیب المنطق الخ *

We are not acquainted with any other MS. copy of the work except No. 2305 *infra*, but it was lithographed in A.H. 1268. For a lithographed copy see Âṣafiyah, No. 24.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

A note at the end which runs thus: تم بخط المؤلف عفی الله عنه tells us that the present copy is an autograph copy.

The present copy ends with the following verse:—

یلوح الخط فی القرطاس دهرا و کاتبه رمیم فی التراب *

No. 2305.

foll. 92; lines 17; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2306.

foll. 66; lines 17; size 10 × 6½; 6½ × 3½.

الحاشية على شرح التهذيب

AL ḤÂSHIYATU 'ALÂ SHARḤ AT TAHḎÎB.

An incomplete copy of a gloss on *Sharḥ at Tahḏîb* (No. 2302 above), defective at the end. The name of the writer of the gloss is not given in the MS., but he traces his descent from Shaikh A'ẓam, an Indian scholar of the 8th century A.H. (see Lib. Cat., vol. xix, part ii, No. 1784); cf. fol. 6ª, where the following passage occurs: كذا فى فوائد جدنا الاعلى الشيخ الاعظم بن ابى البقاء. The author on fol. 30ᵇ refers to his grandfather, viz., 'Abdassalâm, thus: كما يشعر به كلام جدنا عبد السلام الاعظمى. On fol. 15ª he refers to a composition of his uncle thus: وتحقيق هذا المقام .... مذكور فى حاشية عمى الاستاذ المدقق مدظله على الحاشية الزاهديه الجلاليه. However, that our author was a scholar of the 13th century A.H. is evident from the fact that the work was composed at the request of Muḥammad Isḥâq, a scholar of the 13th century A.H.

Beginning:—

نحمد لمن كرم نوع الانسان من بين الحيوانات بادراك الكليات والجزئيات .... اما بعد فلما كان المختصر شرح التهذيب للفاضل الكامل عبد الله اليزدى .... نافعا للمبتدى .... فالتمس منى بعض الاصحاب .... سيما الصديق محمد اسحق سلمه ربه .... ان اكتب بعبارة سهلة ما يحل مشكلاتها الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'lîq. Not dated; apparently 14th century A.H.

No. 2307.

foll. 204; lines 21; size 9×6½; 5½×3½.

لوامع النظر فى تحقيق معاني المختصر

LAWÂMI' AN NAẒAR FÎ TAḤQÎQ MA'ÂNÎ AL MUKHTAṢAR.

A detailed and useful commentary on *Mukhtaṣar* of Sanûsî (*d.* A.H. 892=A.D. 1486). Mention of *Mukhtaṣar* is made in the work noticed below. The commentator in the preface tells us that though Sanûsî himself had written a commentary on his own text, the repeated requests of his students encouraged him to make the present compilation. The name of the commentator is not given in the body of the MS., but a note on the title-page, which runs thus: هذا شرح العلامة بن يعقوب لمختصر العلامة السنوسى, tells us that Ibn Ya'qûb ابن يعقوب is the author of the work. One Tâjaddîn Aḥmad bin Ya'qûb تاج الدين احمد بن يعقوب, who is commonly known as Ibn Ya'qûb and died in A.H. 1066=A.D. 1655, is noticed in Khulâṣat al Aṣar, vol. ii, p. 457, but the work is not mentioned in the list of his compositions. However, the fact that this Tâjaddîn is commonly known as Ibn Ya'qûb and that no author of the 12th century A.H. is referred to in the present work gives us good reason to believe that Tâjaddîn is the author of the work.

Beginning:—

الحمد لله الذى ابدع فى تصوير الموجودات غرائب حكمة نطقت له بالتقديس الخ *

We are not acquainted with any other copy of the work.
Written in Naskh. Dated A.H. 1150.

No. 2308.

foll. 204; lines 21; size 9×6½; 5½×3½.

الحاشيه على المختصر

AL ḤÂSHIYATU 'ALÂ AL MUKHTAṢAR.

A detailed gloss, known as *Nafâs'ad Durar*, containing explanations of the difficult points in *Mukhtaṣar* of Sanûsî (*d.* A.H. 892=

A.D. 1486) and in the commentary thereon by the same Sanûsî. For a copy of the commentary see Berlin, No. 5159. The name of the writer of the gloss is omitted in the Hand-list, No. 1979. Ḥasan bin Mas'ûd al Marâkashî al Yûnuînî حسن بن مسعود المراكشي اليونيني is the author, since the following beginning of our gloss agrees verbatim with the beginning of the gloss by the same Ḥasan noticed in Paris, No. 2400:—

الحمد لله الناطق ...... له بالربوبية .... اما بعد فهذه

نفائس الدرر فى حواشي المختصر الخ *

Ḥasan bin Mas'ûd was an eminent author of the 12th century A.H. He died in A.H. 1111=A.D. 1699; see Brock., vol. ii, No. 455, where seven works of the author are noticed, including this one.

The work ends thus:—

و با الله التوفيق هذا آخر ما اردنا جمعه من التقئيد الخ *

Only one other copy of the work is known to us, viz., Paris, No. 2400.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2309.

foll. 52; lines 5; size 8×5; 4×2.

ميزان المنطق

MÎZÂN AL MANṬIQ.

A well-known treatise on logic, frequently printed and lithographed. The present treatise is taught in almost all Madrasahs. The author's name and the century to which he belonged are not known. The fact that the first commentary on the present treatise, viz., Badî' (No. 2311 below), appeared at the beginning of the 10th century A.H., suggests that the author flourished in or before that century.

Beginning:—

هذه رسالة مترجمة بميزان المنطق مرتبة على فصول الخ *

For other copies of the work see India Office, No. 573; Asiatic Society, p. 81; Âṣafiyah, No. 85.

For printed and lithographed copies see Ellis Cat., vol. i, p. 260.

Written in Naskh. Not dated; apparently 12th century A.H.

The present MS. is one of those presented to the Library by Maulavi 'Abdalmajid of Tirighât, Patna City, in 1918.

No. 2310.

foll. 20; lines 8; size 9½ × 6½; 7½ × 3½.

The Same.

Another copy of the preceding work.

Written in Naskh. Dated A.H. 1215.

Scribe: واعظ علی.

There are marginal notes throughout the copy.

The present MS. like the preceding is one of those presented to the Library by Maulavi 'Abdulmajid of Tirighât, Patna City.

No. 2311.

foll. 46; lines 10; size 9¼ × 5½; 7 × 3½.

بدیع المیزان

BADÎ' AL MÎZÂN.

A very popular and useful commentary on *Mîzân al Manṭiq* (No. 2309 above).

By 'Abdallâh bin Ilâhdâd al 'Uṣmânî at Tulanbî عبد الله بن الهداد العثمانی التلنبی, a distinguished scholar of Multân. He came to Delhi in the reign of Sikandar Lodi (A.H. 894–913 = A.D. 1488–1507), who appointed him a professor of an institution of Delhi, where he died in A.H. 920 = A.D. 1514; see Tadkira'i 'Ulamâ'i Hind, p. 101.

Beginning:—

الحمد لله الذی نور قلوبنا بمعرفة المعقولات و زین عقولنا باقاضة ادراک الکلیات الخ *

For other copies of the work see India Office, No. 574; Râmpûr, Nos. 7-8; Âṣafîyah, Nos. 57, 78.

The work has been frequently printed and lithographed. For lithographed copies see Râmpûr, Nos. 3-6.

Written in Nasta'lîq. Dated A.H. 1213.

Scribe: اکرام احمد.

No. 2312.

foll. 72; lines 17; size 10×6½; 7½×4.

شرح الرسالة

SHARḤ AR RISÂLAH.

A commentary on *Ar Risâlah* of Maḥmûd bin Ni'matallâh al Bukhârî, a scholar of the 10th century A.H. (see Lib. Cat., vol. x, No. 525), a logical treatise on subtleties, for a copy of which see India Office, No. 559.

By Muḥammad Ad Dîn محمد الدين, commonly called Muhan bin 'Abdallâh al Bihârî موهن بن عبد الله البهاري, a scholar of Bihâr. The date of death and the century to which he belonged are not known, but the fact that the author does not quote any author of the 12th century A.H., suggests that he flourished in the 11th century A.H.

Beginning:—

الحمد لله الذي هدانا لهذا و بعد فاني لما رأيت رسالة في المغالطات .... للعلامة مولانا محمود البخاري و لم اجد ان شرح لها احد الا ابنه .... مولانا عصمة الله .... ها انا الفقير الحقير محمد الدين الشهير بموهن بن عبد الله البهاري غفر ذنوبهما الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'lîq. Not dated; apparently 14th century A.H.

No. 2313.

foll. 72; lines 7; size 10×6½; 7×3½.

سلم العلوم

SULLAM AL 'ULÛM.

A very reliable and beautiful copy of *Sullam*, written during the lifetime of the author. The work is one of the standard books on logic taught in almost all Indian Madrasahs. A large number of scholars have produced glosses and annotations on it.

Author: Qâḍî Muḥibballâh bin 'Abdashshakûr قاضي محب الله بن عبد الشكور, the most prominent scholar of our province. He died in A.H. 1119=A.D. 1707. See Lib. Cat., vol. xix, No. 1530.

Beginning:—

سبحانه ما اعظم شانه لا يحد و لا يتصور و لا ينتج و لا يتغير الخ *

For other copies of the work see India Office, Nos. 563-6; Sprenger, Nos. 1787-91; Râmpûr, No. 133; Âṣafîyah, No. 30.

The work has been frequently printed and lithographed.

Written in Naskh. The date of transcription is not given, but in the following colophon the term سلمه الله (always used of living persons) is applied to the author, which at once tells us that our copy was written during his lifetime: تمام شد من تصنيف قاضی محب الله سلمه الله تعالى.

No. 2314.

foll. 67; lines 8; size 9×5½; 7×3½.

The Same.

Another copy of the preceding work.

Written in Naskh. Dated A.H. 1278.

Scribe: میر سید علی.

The scribe, in the following note at the end, says that he transcribed the present MS. from a copy belonging to his teacher, Faiḍ Aḥmad:—

شرعت نقله من كتاب الاستاذ المولوی محمد فيض احمد فيشاوری

No. 2315.

foll. 50; lines 23; size 9×6; 8×4½.

المنهية على شرح السلم

AL MINHÎYATU 'ALÂ SHARḤ AS SULLAM.

A gloss by the commentator on his own commentary on *Sullam* (No. 2313 above). For a copy of the commentary see India Office, No. 569.

Author: Qâḍî Mubârak bin Muḥammad ad Dâ'im al Gupâmau'î قاضی مبارک بن محمد الدائم الگوپاموئی. He died in A.H. 1162=A.D. 1748. See Lib. Cat., vol. x, No. 543.

Beginning:—

ذوارف العوارف الی العطیات .... السبحان اما مصدر

لا یکاد یستعمل الا مضافا منصوبا الخ *

Besides No. 2316 *infra* only one other copy is noticed, viz., Râmpûr, No. 242.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 2316.

foll. 45; lines 17; size 10×6; 7×2.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Not dated; apparently 14th century A.H.

No. 2317.

foll. 354; lines 15; size 10×6½; 7¼×3½.

الحاشية علی شرح السلم

AL ḤÂSHIYATU 'ALÂ SHARḤ AS SULLAM.

A gloss on the commentary of *As Sullam* of Qâḍî Mubârak; a reference to this commentary is given in No. 2315 above. The

name of the author of the gloss was omitted in the Hand-list, No. 1967, as no trace of him was found in the title-page or in the preface of the gloss. However, the following passage on fol. 270ᵃ tells us that Fadlalḥaqq al Khairâbâdi, son of Fadl Imâm, is the author of the work:—

واجاب عنه ابی و سیدی .... محمد فضل امام دام مجده *

Fadlalḥaqq bin Muḥammad Fadl Imâm فضل الحق بن محمد فضل امام خیر آبادی was a renowned scholar of India in the 13th century A.H., whose authority in logic and philosophy is generally accepted. The genealogical table of the author ends with 'Umar, the second Caliph. He was born in A.H. 1212 and studied Hadîs under Shâh 'Abdalqâdir (*d.* A.H. 1242=A.D. 1827). We are told that the author studied the remaining branches of learning under his father and other eminent scholars of India. Fadlalḥaqq, after completing his education, established his reputation both as teacher and author. His fame and ability gained him responsible posts in Râmpûr and Delhi. Unfortunately our author in the famous outbreak of 1857 joined the rebels of the Nawwâb of Banda and others. The Delhi Gazette dated the 17th May, 1859, mentions that the sentence of transportation was passed on the rebels, including our author. He was sent to Rangoon, where he died in A.H. 1278=A.D. 1862. See Ḥadâ'iq al Ḥanafiyah, p. 480; Beale's Biographical Dictionary, p. 132; Tadkira'i 'Ulamâ'i Hind, p. 165, where the following works of the author are enumerated: (i) الجنس الغالی فی شرح الجوهر العالی. (ii) حاشیة شرح سلم قاضی مبارک (the present work). (iii) حاشیة افق المبین. (iv) حاشیة تلخیص الشفاء. (v) الهدیة السعیدیة. (vi) رسالة تحقیق العلم و المعلوم. (vii) الروض المجود فی تحقیق حقیقة الوجود. (viii) رسالة تحقیق الاجسام. (ix) رسالة تحقیق کلی طبعی. (x) تاریخ غدر هندوستان.

Beginning:—

نحمده و نستعینه و نصلی علی محمد الذی ظهر دینه .... و علی آله و صحبه الذین هم اعلام الدین .... فهذه تعالیق حواشی علی شرح الذی الفه [illegible] [illegible] *

The present gloss was lithographed in Delhi, A.H. 1317. For a lithographed copy see Râmpûr, No. 62.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

The work has been frequently lithographed. For a lithographed copy dated A.H. 1244 see Râmpûr, No. 161.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 2322.

foll. 143; lines 17; size 9½×6; 7×4.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

Scribe: محمد علی جونپوری.

The present MS. is one of those presented to the Library in 1918 by Maulavî 'Abdalmajîd of Tirîghât, Patna City.

No. 2323

foll. 136; lines 17; size 9×6; 6½×3½.

شرح سلم العلوم

SHARḤU SULLAM AL 'ULÛM.

A famous commentary on *Sullam al 'Ulûm* (No. 2313 above), composed in A.H. 1177. The preface of the present commentary was written by Maulavî Shu'aib al Ḥaqq, a pupil of the commentator.

By Mullâ Ḥasan bin Qâḍî Ġulâm Muṣṭafâ al Lakhnawî ملا حسن بن قاضي غلام مصطفى اللكهنوى, a well-known Indian scholar of the 12th century A.H. He died in A.H. 1198=A.D. 1783. See No. 2291 above.

Beginning:—

الحمد لله الذى رفع السماء و وضع الميزان ....

.... اما بعد فيقول اقل الخليفه .... شعيب الحق ....

.... سبحانه الظاهر انه اسم بمعنى التسبيح الخ *

For other copies of the work see Râmpûr, Nos. 157–160; Âṣafîyah, No. 111.

The work has been frequently lithographed. For a lithographed copy dated A.H. 1361 see Râmpûr, No. 155.

Written in Nasta'lîq. Dated A.H. 1246.

No. 2324.

foll. 120; lines 25; size 15½ × 9½; 9½ × 5.

شرح سلم العلوم

SHARHU SULLAM AL 'ULÛM.

A commentary on *Sullam al 'Ulûm* (No. 2313 above) named Sirâj al Wahhâj السراج الوهاج. It was dedicated to Shâh 'Âlam (A.H. 1173–1221=A.D. 1759–1806).

By Muhammad Fîrûz bin Mahabatt محمد فيروز بن محبت, a scholar of India, who flourished in the reign of Shâh 'Âlam.

Beginning:—

لک الحمد یا من من علی الاکوان باصناف الاحسان الخ *

For other copies of the work see Râmpûr, No. 174; Bûhâr Lib. Cat., vol. ii, No. 301, where the contents of the work are fully described.

Written in Nasta'lîq. Dated A.D. 1895.

No. 2325.

foll. 142; lines 17; size 10½ × 6½; 7½ × 4½.

شرح سلم العلوم

SHARHU SULLAM AL 'ULÛM.

A commentary on *Sullam Al 'Ulûm* (No. 2313 above) in a very simple style of writing.

By Maulavî Asadallâh al Panjâbî مولوي اسد الله البنجابی, a scholar of the Panjâb, who flourished in the 13th century A.H.

Beginning:—

صلی الله علی سیدنا و مولانا محمد و آله و صحبه و سلم تسلیما کثیرا

...... سبحانه تنزیه من السوء الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'lîq. Dated A.H. 1265.

No. 2326.

foll. 56; lines 17; size 10×6½; 7×4.

شرح سلم العلوم

SHARHU SULLAM AL 'ULÛM.

A commentary on the preface of *Sullam al 'Ulûm* (No. 2313 above).

By Abu'l Mazhar Sharafaddîn Muhammad ابو المظهر شرف الدين محمد, a scholar of India, who flourished in the 13th century A.H.

Beginning:—

سبحان من كل يوم هو فی شان .... و بعد فيقول العبد المعتصم

بفضل رب الصمد ابو المظهر شرف الدين محمد الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2327.

foll. 82; lines 14; size 11×6½; 7½×3½.

التعليقات على شرح السلم

AT TA'LÎQÂT 'ALÂ SHARH AS SULLAM.

A very valuable and useful gloss on the author's own commentary on *Sullam* (No. 2313 above). For a copy of the commentary see Bûhâr Lib. Cat., vol. ii, No. 302.

By 'Abdal'alî Muhammad bin Nizâmaddîn عبد العلى محمد بن نظام الدين, commonly called Bahr al 'Ulûm, the great Indian scholar of the 13th century A.H. See Lib. Cat., vol. x, No. 548.

Beginning:—

سبحان الذی توحد فی وجوبه بالوحدانية .... اما بعد فيقول

.... ابو العياش عبد العلى .... هذه فوائد على شرحی

لسلم العلوم الخ *

For other copies of the work see Râmpûr, No. 463; Buhâr Lib. Cat., vol. ii, No. 305.

The work was lithographed in India.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

Scribe: محمد عبد الرزاق. He transcribed the present copy for the use of his teacher, Maulavi Lutf'ali.

No. 2328.

foll. 8; lines 22; size 10×5; 7×4.

الرسالة فی الجعل البسیط

AR RISÂLATU FÎ AL JA'L AL BASÎT.

A treatise containing discussions on جعل بسیط and جعل مرکب, two important logical points which are the subject of great disputation among scholars.

By Muhammad Panâh محمد پناه, commonly called Musta'id Khân مستعد خان. The date of his death is not known, but the fact that he does not quote any author of the 13th century A.H. suggests that he was a scholar of the 12th century A.H.

Beginning:—

الحمد لله الذي جعل الوجودات بحيث ينتزع منها الماهيات
.... و بعد فيقول العبد العاصی .... محمد پناه المخاطب
بمستعد خان بن امان الله عفي الله عنهما الخ *

Only one other copy of the present work is known to us, viz., Râmpûr, No. 224.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

Muhammad Bakhsh, the father of the founder of the Library, in the following autograph note in Arabic, remarks that he purchased the present work at an English auction in A.H. 1282:—

قد انتقل هذا الكتاب الی ملک اقل العباد و احوجهم ....
...... محمد بخش خان بالبیع السلطانی اعنی داک نیلام في تاريخ
اوائل الرجب المرجب سنة اثنا و ثمانين و مأتين بعد الالف من هجرة
النبوية صلی الله عليه و سلم الخ *

No. 2329.

foll. 86; lines 11; size 9½×6; 6½×2½.

تکمیل الصناعه

TAKMÎL AṢ ṢANÂ'AH.

A very useful concise work on logic and philosophy in a very simple style of writing.

By Shâh Rafî'addîn bin Shâh Walîallâh شاه رفیع الدین بن شاه ولی الله, a famous scholar of India, who is known to us as the author of the following works: (i) مقدمة العلم; (ii) رسالة عروض; (iii) تکمیل الصناعه (the present work); (iv) رسالة دمغ الباطل; (v) اسرار المحبة; (vi) ترجمة قران مجید بزبان اردو. He died in A.H. 1249=A.D. 1833. See Tadkira'i 'Ulamâ'i Hind, p. 66.

Beginning:—

الحمد لله القریب المجیب و الصلوة علی محمد نبیه ....

فیقول رفیع الدین الخ *

Only one other copy of the work is known to us, viz., Râmpûr, No. 11, an autograph copy.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2330.

foll. 7; lines 16; size 8½×6½; 6½×5.

الرسالة فی المنطق

AR RISÂLATU FÎ AL MANṬIQ.

A very useful concise manual on logic. The name of the author is not given in the body of the MS., but a note at the end says that Irtiḍâ Khân is the author of the work. His full name is Irtiḍâ Khân Ibn Muṣṭafâ Khân ارتضا خان ابن مصطفی خان, a well-known scholar of Gupâmau (in Lucknow) who was born in A.H. 1198. He studied under several scholars and quickly established a great reputation, especially in jurisprudence. In A.H. 1218 he went to Madras, where his father was a Qâḍî. On his father's death he was appointed Qâḍî of that place.

He died in A.H. 1250=A.D. 1835. See Tadkira'i 'Ulamâ'i Hind, p. 21.

Beginning:—

الحمد لله الذی انطق نوع الانسان بالمنطق الفصیح ....

و الصلوة علی من ارسله بالکتاب ...... اعلم ان العلم الذی هو عبارة عن

الصورة الحاصلة فی الذهن ان کان اعتقاد النسبة الجزئیة فتصدیق و الا فتصور

الخ *

Written in Nasta'liq. Not dated; apparently 14th century A.H.

MIXED CONTENTS IN LOGIC.

No. 2331.

foll. 32; lines 21; size 9½ × 6; 7 × 3.

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains two works on logic, written by the same scribe. Not dated; apparently 12th century A.H.

Foll. 1–16. I. سلم العلوم Sullam Al 'Ulûm. A well-known work on logic.

For particulars see No. 2313 above.

Marginal notes are found throughout the copy.

Foll. 17–32. II. شرح التهذیب Sharḥ At Tahdib. A famous commentary on *Tahdib al Manṭiq*.

For particulars see No. 2279 above.

There are marginal notes throughout the copy.

No. 2332.

foll. 56; lines 7; size 9×6; 6×4.

المجموعة

AL MAJMÛ'AH.

The present Majmû'ah contains three works on logic, written in different characters.

Foll. 1–22. I. ميزان المنطق Mîzân Al Manṭiq. A well-known work on logic by an unknown author.

For particulars see No. 2309 above.

Written in Naskh. Not dated; apparently 13th century A.H.

Foll. 23–42. II. قال اقول Qâla Aqûlu. A famous commentary on 'Îsâġûjí (No. 2238 above).

By Ḥusâmaddîn al Ḥasan al Kâtî حسام الدين الحسن الكاتى, a distinguished scholar of the 8th century A.H. He died in A.H. 760=A.D. 1360. See Brock., vol. i, p. 464.

Beginning:—

الحمد لله الواجب وجوده الممتنع نظيره الخ *

For other copies of the work see Berlin, Nos. 5230-1; Goth., No. 1171/2.

The work has been frequently lithographed. For a lithographed copy see Râmpûr, No. 201.

Written in Nasta'lîq. Dated A.H. 1242.

Scribe: عبد القادر.

Foll. 43–56. III. شرح ميزان المنطق Sharḥu Mîzân al Manṭiq. A commentary on *Mîzân al Manṭiq* (see No. 2332/1 above) in Persian. The name of the commentator is not known.

It begins without the preface thus:—

هذه رسالة هذه اشارة است بسوى معانى مرتبة فى الذهن كه

دربن رسالة اوردة الخ *

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2333.

foll. 139; lines 21; size 9×6; 6×4.

المجموعة

AL MAJMÛ'AH.

The present Majmû'ah contains seven annotations of Mîr Zâhid (No. 2266 above), written by the same scribe, Riḍâ 'Alî, in Nasta'lîq. Dated A.H. 1237.

The present copy was for some time in the possession of one Muẓaffar Ḥusain whose seals and notes are found at the title-page of each treatise.

Foll. 1-5. I. الحاشية على حاشية مير زاهد Al Ḥâshiyatu 'Alâ Ḥâshiyati Mîr Zâhid. An annotation of Mîr Zâhid. The name of the author of the annotation is not given in the body of the MS., but a note on the title-page which runs thus: جامع الدقائق از جناب مولوی سید محمد صاحب states that it is by one Maulavî Sayyid Muḥammad. He was a scholar of the 13th century A.H., since he uses the phrase employed of living persons for Baḥr al 'Ulûm, a famous scholar of the 13th century A.H.

Beginning:—

اما بعد حمد الله المتجدد انعامه فی کل آن الخ * .

It ends thus:—

هذا من تعليقاتنا على الحاشية الزاهدية على القطبية مع كثرة الاشتغال الخ *

Scribe: رضا علی.

We are not acquainted with any other copy of the work.

Foll. 6-7. II. الحاشية على حاشية مير زاهد Al Ḥâshiyatu 'Alâ Ḥâshiyati Mîr Zâhid. An annotation of Mîr Zâhid (No. 2266 above). It contains replies to attacks on the views of Mîr Zâhid. The name of the writer of the annotation is not known.

Beginning:—

اعلم ايها اليعفوف الالمعى .... ان الشبهة التى سماها بعض المحدثين على الحاشية الزاهديه على الرسالة القطبية بالجذر الاصم الخ *

Foll. 8–23. III. الحاشية على حاشية مير زاهد Al Ḥâshiyatu 'Alâ Ḥâshiyati Mîr Zâhid. A well-known annotation of Mîr Zâhid.

By 'Abdal'alî Baḥr al 'Ulûm عبد العلى بحر العلوم, a famous scholar of the 13th century A.H. (see No. 2272 above).

It begins without the preface thus:—

قوله كان المراد بالعلم المتجدد يحتمل وجهين الخ *

The copy is incomplete at the end and ends abruptly thus:—

بل العدد حينئذ عبارة عن الوحدات المعروضة *

For other particulars see No. 2272 above.

Foll. 24–97. IV. الحاشية على حاشية مير زاهد Al Ḥâshiyatu 'Alâ Ḥâshiyati Mîr Zâhid. A detailed annotation of Mîr Zâhid.

By Maulavî Muḥammad Mubin مولوى محمد مبين, an Indian scholar of the 13th century A.H. He died in A.H. 1225=A.D. 1810. See No. 2294 above.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد الا نبياء و المرسلين

و على آله و اصحابه اجمعين الخ *

Only one other MS. copy is known to us, viz., Râmpûr, No. 100, but it was lithographed in India in A.H. 1256. For a lithographed copy see Râmpûr, No. 99.

The colophon of the scribe runs thus:—

وقع الفراغ من تسويد هذا الكتاب المنسوب الى استاذى ....

.... محمد مبين تغمده الله بغفرانه .... سنة ١٢٣٧ *

Scribe: رضا على.

Foll. 98–116. V. الحاشيه على حاشية مير زاهد Al Ḥâshiyatu 'Alâ Ḥâshiyati Mîr Zâhid. An annotation of Mîr Zâhid, also known under the title of Liwâ' al Hudâ fî Al Laili Wa Ad Dujâ لواء الهدى فى الليل والدجى.

By Ġulâm Yaḥyâ bin Najmaddîn al Bihârî غلام يحيى بن نجم الدين البهارى, a distinguished scholar of Bihârsharîf, Patna District, who was born in the village of Ikaîr, close to Nagarnuhsa. He was a disciple of Shâh Badr 'Âlam, a famous Ṣûfî of Bihârsharîf. Ġulâm Yaḥyâ studied with Bâballâh as Sindîlî. He died in Bihârsharîf, A.H. 1128=A.D. 1717, and was buried near the tomb of Makhdûm Sharafaddîn Bihârî, a famous Ṣûfî of Bihârsharîf. See Tadkira'i 'Ulamâ'i Hind, p. 159; Bûhâr Lib. Cat., vol. ii, No. 310.

Beginning:—

يسبح لله ما فی السموات و الارض الملک القدوس العزیز الحکیم

الخ *

For other copies of the work see Râmpûr, Nos. 75, 76, 77; Bûhâr Lib. Cat., vol. ii, No. 310.

It was lithographed in Cawnpore, A.H. 1287.

Foll. 117–128. VI. الحاشیه علی حاشیه میر زاهد Al Ḥâs͟hiyatu ʻAlâ Ḥâs͟hiyati Mîr Zâhid. An annotation of Mîr Zâhid.

For other particulars see No. 2266 above.

Foll. 129–139. VII. الحاشیه علی حاشیه میر زاهد Al Ḥâs͟hiyatu ʻAlâ Ḥâs͟hiyati Mîr Zâhid. An annotation of Mîr Zâhid.

By Maulavî Ḥaidar ʻAlî bin Ḥamdallâh as Sindîlî مولوی حیدر علی بن حمد الله السندیلی, a distinguished scholar and physician of India in the 13th century A.H. He studied under his father and Bâballâh, and died in A.H. 1225=A.D. 1810, leaving behind a few compositions and a number of pupils. See Tad͟kira'i ʻUlamâ'i Hind, p. 54.

Beginning:—

الحمد لله و المنة و علی رسوله و اصحابه الصلوة و التحیة قوله کان

المراد بالعلم المتجدد الخ *

Only one other copy of the annotation is known to us, viz., Râmpûr, No. 138.

PHILOSOPHY.

No. 2334.

foll. 73; lines 18; size $9\frac{1}{2}\times5\frac{1}{2}$; $6\frac{1}{4}\times3$.

اثولوجیا

UṢÛLÛJÎYAH.

The present work is a revised Arabic translation of a Greek work on Metaphysics, the authorship of which is commonly attributed to Aristotle. The work was originally translated into

Arabic by ʻAbdalmasîḥ bin ʻAbdallâh bin Nâʻimah al Ḥimmaṣî عبد المسيح بن عبد الله بن ناعمة الحمصى, a Christian scholar, who was a translator of foreign works into Arabic during the reign of Caliph Muṣta'sim (A.H. 218–227 = A.D. 833–842). See Ibn 'Uṣaibi'ah, vol. i, p. 204; Brock., vol. i, p. 203. It was revised for the said Caliph by Abû Yûsuf Ya'qûb bin Isḥâq al Kindî, a famous philosopher of Arabia, who was born in Kûfâ and studied in Baṣra and Baġdâd. He died about A.H. 250 = A.D. 864. See Ibn 'Uṣaibi'ah, p. 206; Ibn al Qifṭî, p. 366; Z.D.M.G., vol. xxiv, p. 347; Brock., vol. i, p. 209. The work is fully described in Berlin, No. 5121.

Beginning:—

الحمد لله رب العالمين ...... الميمر الاول من كتاب ارسطوطا ليس

الفيلسوف المسمى باليونانية اثولوجيا و هو القول على الربوبية ....

و نقله الى العربية عبد المسيح بن عبد الله بن ناعمة الحمصى ...

و اصلحه لاجل المعتصم بالله ابو يوسف يعقوب بن اسحاق الكندى الخ *

For other copies of the work see Berlin, *loc. cit.*, Br. Mus. Suppl., No. 722; Paris, No. 2347; Bibliotheca Sprenger, No. 741; Râmpûr, No. 378; Bûhâr, Lib. Cat., vol. ii, No. 313.

It has been edited with a German translation by Dieterici, Leipzig, 1882-3. For other editions see Ellis, Cat., vol. i, pp. 316-17.

Written in Naskh. Dated A.H. 1083.

No. 2335.

foll. 64; lines 31; size 9×5; 6×3.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2336.

foll. 26; lines 15; size 7½×5; 5×3.

الرسالة فی جمع بین رای افلاطون و ارسطو

AR RISÂLATU FÎ JAM' BAIN RÂYI AFLÂṬÛN WA ARASṬÛ.

A treatise on philosophy in which the author attempted to remove the discrepancy between the view of Plato, who regards the world as eternal, and that of Aristotle, who favours the theory that the world came into existence and has a beginning and end. A careful examination of the views of Aristotle and Plato shows that the author did not succeed in removing the said discrepancy.

Author: Abû Naṣr Muḥammad bin Muḥammad bin Ṭarkhân al Fârâbî ابو نصر محمد بن محمد بن طرخان الفارابی, the most distinguished philosopher of Islâm. No Muslim philosopher has ever reached the same rank as he, and it was as a result of the study of his compositions that Avicenna (*d.* A.H. 428=A.D. 1036; see No. 2223 above) attained proficiency and produced useful compositions on the different branches of sciences. Abû Naṣr, who is known in Europe by the name of Alfarabius, was born in Fârâb. The date of his birth was omitted by his biographers, but the fact mentioned in the preface of Fuṣûṣ al Ḥikam (see Lib. Cat., vol. xiii, No. 870) that Abû Naṣr died in A.H. 339 at the age of 80, suggests that he was born in A.H. 259. After passing his youth in his native place he visited Baġdâd, where he studied Turkish, Persian, Arabic, and other languages. Thereafter he studied Philosophy and Logic for a considerable period under Abû Bishr Matta Ibn Yûnus (*d.* A.H. 328=A.D. 940). He then visited Harrân, where he studied the compositions of Yuḥanna (*d.* A.H. 243=A.D. 857), a famous Christian philosopher. In the course of his philosophical studies he spent a portion of his time in the study of other branches of Islamic learning. In A.H. 292 he came to Damascus, where he also studied for a considerable time and produced a number of works on the philosophical sciences. In A.H. 301 he composed Al Masâ'il al Islâm'iyah, a work on jurisprudence, which induced the authorities to appoint him as judge. He worked as a judge till A.H. 308. At the end of that year King Saifaddîn, recognising his merit, appointed him minister of education (وزیر وزارة المعارف), which he remained till his death. He died in A.H. 339=A.D. 950, leaving behind him a number of works on Philosophy, Logic,

Music, and other sciences. For his life and works see Ibn 'Uṣaibi'ah, vol. ii, pp. 134-45; Ibn Qifṭî, p. 277; De Slane's translation of Ibn Khallikân, p. 307; Mir'ât al Janân, fol. 128ᵇ; Madînat al 'Ulûm, fol. 59ᵇ; Brock., vol. i, p. 210; Beale's Biographical Dictionary, p. 128.

Beginning:—

انی لما رأیت اکثر اهل زماننا قد خاضوا و تنازعوا فی حدوث العالم و قدمه الخ *

For other copies of the work see Berlin, No. 5033; Bûhâr, Lib. Cat., vol. ii, No. 462/1; Râmpûr, No. 142/11.

The present treatise was edited by Dieterici in Alfârâbî's Philosophische Abhandlungen, pp. 1-33 in 1890. See Ellis Cat., vol. ii, p. 239.

Written in Nasta'lîq. Not dated; apparently 11th century A.H.

No. 2337.

foll. 122; lines 22; size 8½×4½; 6½×3¼.

المقابسات

AL MUQÂBASÂT.

A work containing critical discussions on 103 points; most of these are important philosophical points, but some are concerned with miscellaneous points of other branches of Islamic learning. The work was composed at the request of the author's friends.

Author: 'Alî bin Muḥammad bin Aḥmad at Tawḥîdî علی بن محمد بن احمد التوحیدی, commonly called Abû Ḥayyân ابو حیان, a distinguished scholar and author of the 4th century A.H. In Dustûr al 'Ilâm, fol. 35ᵃ, Brock., vol. i, p. 244; Leid., No. 1443, and Berlin, No. 2819, Abû Ḥayyân's death is recorded as occurring in A.H. 400=A.D. 1009. Ḥâj. Khal., vol. vi, p. 45, says that our author died after A.H. 400. The author of Madînat al 'Ulûm, on fol. 37ᵇ, says that Abû Ḥayyân died about A.H. 380=A.D. 990. We prefer the date given in Madînat al 'Ulûm, since that date is based on reliable authorities. The following eight works of the author, which are not included in the list of works mentioned in Brock., vol. i, p. 244, are enumerated in Madînat al 'Ulûm, *loc. cit.*: (i) Nuzhat al Aṣḥâb.

(ii) Auṣaq al Majâlis. (iii) Anîs al Muḥâḍarah. (iv) Ar Rauḍ al Khaṣîb. (v) Naẓm as Sulûk. (vi) Nishwân al Muḥaḍarât. (vii) 'Ajâ'ib al Garâ'ib. (viii) Tarwîḥ al Arwâḥ.

Beginning:—

اللهم اليك نرغب فيما انت اهله ...... اطال الله فى حياتك و عز قدرك ...... و الشروع الى طاعتك فيما اشرت اليه ...... من تصنيف اشياء من الفلسفة رويتها لك الخ *

For other copies of the work see Leid., No. 1443; Âṣafîyah, Nos. 260-1.

The work was lithographed along with other works; see Iktifâ' al Qunû', p. 174.

Written in Naskh. Not dated; apparently 7th century A.H.

The title-page contains signatures of some persons in whose possession the MS. was for some time. One Sayyid Ḥâkim in the following note says that he studied the present MS. from beginning to end:—

طالعت هذا الكتاب من اوله الى آخره .... كتبه السيد حاكم عفى عنه الدائمه *

No. 2338.

foll. 84; lines 17; size 7½×6½; 5½×4½.

الاشارات و التنبيهات

AL ISHÂRÂT WA AT TANBÎHÂT.

A very old copy of the last and most profound philosophical work of the author, consisting of two parts, the first of which is on Logic and the second on Physics and Metaphysics. The work is fully described in Berlin, No. 5046.

Author: Abû 'Alî al Ḥusain bin 'Abdallâh bin Sîna ابو على الحسين بن عبد الله بن سينا. He died in A.H. 428=A.D. 1036. See No. 2223 above.

Beginning:—

احمد الله على حسن توفيقه و اسئله هداية طريقه و الهام الحق بتحقيقه الخ *

For other copies of the work see Berlin, Nos. 5046-47; Leid., Nos. 1494–51; Escur., No. 656; Cairo, vol. vi, p. 93; Rampûr, No. 11.

Written in good Naskh. Dated A.H. 520.

The colophon of the scribe indicating the date of transcription runs thus:—

الحمد لله رب العالمين حمد الشاكرين ...... غرة شهر شوال سنة عشرين و خمسمائة الخ *

In A.H. 763 the present MS. was in the possession of Aḥmad bin Ṣâ'in aṭ Ṭabîb al Iṣfahânî, a famous physician of Iṣfahân in the 8th century A.H.; see the following note on the title-page:—

انتهت النوبة الى العبد احمد بن صائن الطبيب الاصفهانى فى سلخ جمادى الاولى سنه ۷٦۳ *

The following note at the end tells us that the MS. was compared twice:—

قوبل و لواهب للعقل الحمد و الثناء و قوبل ثانيا بقدر الامكان و له الحمد *

No. 2339.

foll. 207; lines 28; size 9×5; $7\frac{1}{2}\times4\frac{1}{2}$.

شرح الاشارات

SHARḤ AL ISHÂRÂT.

An incomplete copy of a valuable commentary on Ishârat (No. 2338 above), defective at the beginning and at the end. It begins abruptly thus:—

فذلك ان علة الذاتى علة للذات بواسطة تلك الجزئيات الخ *

The first part of the commentary, which is on Logic, ends on fol. 61b. The second part of the commentary begins at the end of the same folio thus:—

بسم الله الرحمن الرحيم النمط الاول فى تجوهر الاجسام ... النهج الطريق الواضح و النمط ضرب من البسط الخ *

It ends with a portion of نمط عاشر, the last chapter of the text. We observe here that the commentator makes copious criticism of the views of the author of the text.

Author: Fakhraddin Abû 'Abdallâh Muḥammad bin 'Umar ar Râzi فخر الدين ابو عبد الله محمد بن عمر الرازی. He died in A.H. 606 = A.D. 1209 (see Lib. Cat., vol. x, No. 517).

For other copies of the work see Bodl., No. 480; Yeni, No. 704; Râmpûr, Nos. 88–90.

Written in Nasta'liq. Not dated; apparently 7th century A.H.

Additions on the margin in some folios followed by the word (صح) tell us that the phrases omitted by the scribe of the MS. are added by some reader.

No. 2340.

foll. 79; lines 29; size 10½ × 6½; 8½ × 4½.

The Same.

Another incomplete copy of the preceding work consisting of the commentary on the second part of the text.

It begins thus:—

النمط الاول فی تجوهر الاجسام ... النهج الطريق الواضح و النمط ضرب من البسط الخ *

It ends thus:—

تم الكتاب و الحمد لله حق حمده الخ *

Written in Naskh. Not dated; apparently 10th century A.H.

No. 2341.

foll. 304; lines 25; size 9½ × 5½; 7 × 2½.

شرح الاشارات.

SHARH AL ISHÂRÂT.

A well-known commentary on Ishârât (No. 2338 above) composed in A.H. 644. The author replies to the criticisms made in the preceding commentary on the author of the text, and does not hesitate to criticize Râzî, the author of that commentary.

Commentator: Abû Ja'far Muḥammad bin Muḥammad Ḥasan aṭ Ṭusî ابو جعفر محمد بن محمد حسن الطوسی. He died in A.H. 672=A.D. 1273 (see Lib. Cat., vol. x, No. 593).

Beginning:—

الحمد لله الذی وفقنا لافتتاح المقال بتحميده الخ *

For other copies of the work see Leid., No. 1452; India Office, Nos. 480-81; Paris, No. 2366; Cairo, vol. vi, p. 1991; Râmpûr, Nos. 92-93; Br. Mus. Suppl., No. 723.

The work was lithographed in Lucknow, A.H. 1293.

The work was published with a French translation by A. F. Mehren in 1891. Marginal notes are not frequent.

Written in Nasta'lîq. Dated A.H. 1087.

Scribe: محمد امين ابن محمد هاشم النصرابادی.

No. 2342.

foll. 297; lines 19; size 9×5½; 6×3½.

المحاكمات على شرح الاشارات

AL MUḤÂKAMÂT 'ALÂ SHARḤ AL ISHÂRÂT.

A commentary on Ishârât (No. 2338 above). The author in the present commentary deals at length with the controversies between Ṭusî (No. 2341 above) and Râzî (No. 2339 above), expressing his own opinions on the points raised. It was composed under the direction of Quṭbaddîn ash Shârârzî (No. 2349 below). The present work is divided into two parts, bound in one volume.

Foll. 1–76, Part, I. On Logic.

Beginning:—

توجهنا الى جناب قدسك الخ *

Foll. 77–292. Part, II. On Physics and Metaphysics.

Beginning:—

اسال منك الاتمام ... لقد اتينا على قسم المنطق من شرح الشرح معرفين حقه من التحرير .... فحرى بنا ان نفيض فی شرح الطبيعات الخ *

Author: Quṭbaddin Abû 'Abdallâh Muḥammad bin Muḥammad ar Râzi at Taḥtâni قطب الدين ابو عبد الله محمد بن محمد الرازى التحتانى He died in A.H. 766=A.D. 1364. See No. 2241 above.

For other copies of the work see Berlin, No. 5053; India Office, No. 482; Br. Mus., No. 1530; Escur., No. 613; Cairo, vol. vi, p. 104; Râmpûr, Nos. 755-756.

Written in Nasta'liq. Dated A.H. 1083.

The following colophon of the scribe, dated A.H. 1083, tells us that the work was composed in A.H. 755:—

فرغ المصنف ...... فى جمادى الاولى سنة خمس و خمسين

و سبعمائة ... و فرغ الكاتب من تسويده ... سنة ١٠٨٣ع *

The present MS. is one of those presented by Nawwâb Wilâyat 'Ali Khân of Patna City.

No. 2343.

foll. 198; lines 19; size 8×4½; 5½×3.

The Same.

Another copy of the preceding work. The present copy, like the preceding, contains the two parts of the work bound in one volume. Foll. 1–80, Part, I. Foll. 81–198, Part, II.

Written in beautiful Nasta'liq within gold ruled borders. Has a beautiful frontispiece. Not dated; apparently 11th century A.H.

The present MS. is also one of those presented by Nawwâb Wilâyat 'Ali Khân of Patna City.

No. 2344.

foll. 204; lines 22; size 10×6; 6½×3½.

The Same.

A copy of the second part of the preceding work.

Beginning:—

لقد اتينا من قسم المنطق من شرح الشرح معرفين حقه من

للتحرير الخ *

Written in Nasta'liq. Dated A.H. 1056.

Scribe: عبد الرحيم بن مولانا عبد الرشيد بن فيروز بن احمد الصديقى البهارى.

The colophon of the scribe runs thus:—

قد وقع الفراغ من نقل هذا الكتاب ...... سنة الف و ست و خمسين من هجرة النبى ...... فى مدرسة مولانا عبد الحكيم السيالكوتى .... من يده الضعيف عبد الرحيم بن مولانا عبد الرشيد ... البهارى *

No. 2345.

foll. 164; lines 19; size 10½ × 6; 8 × 3½.

The Same.

An incomplete copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2346.

foll. 161; lines 17; size 9½ × 5½; 6½ × 2½.

AL ḤÂSHIYATU 'ALÂ AL MUḤÂKAMÂT.

الحاشية على المحاكمات

A gloss on Muḥâkamât (No. 2342 above), containing critical investigations, dedicated to Ismâ'îl Ḥusain II (A.H. 983–985=A.D. 1575–1577) of the Ṣafavîd dynasty. The present work is divided into two parts, each in a separate volume.

Vol. I.

(Part i.)

Beginning:—

و الاعتضاد بكرمه العميم و به نستعين قال المحاكم بل يكفى فى اثباته اما مجرد ملاحظة تصوراته او النظر السابق اقول لا يذهب على من تتبع فصول الكتب ان كثيرا من الاحكام المصدرة الخ *

The preface of the work is omitted in our copy, but it is given in the MS. of India Office, No. 483, thus:—

الحمد لله الذی شفی علیل الحکمة باشارات فائقة و روی علیل العلم و المعرفة بتنبیهات رائقة الخ *

Author: Mirzâjân Ḥabibullâh ash Shirâzi میرزا جان حبیب الله الشیرازی, a well-known scholar of Shirâz, who died in A.H. 994=A.D. 1586. See Lib. Cat., vol. x, No. 608.

For other copies of the work see Berlin, No. 5054; Leid., No. 1457; India Office, No. 483; Râmpûr, Nos. 66-69; Âṣafiyah No. 26.

Written in Nasta'liq in or before A.H. 1062, the year in which the second volume was transcribed, since the handwriting of both the volumes is the same.

The colophon of the author runs thus:—

هذا آخر ما تیسر لنا فی الطبیعات الخ *

The present MS. in A.D. 1869 was in the possession of one Muẓaffar Ḥusain. His note and seal are found on the title-page. See No. 2333.

No. 2347.

foll. 80; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; 6×2.

Vol. II.

(Part ii.)

Continuation of the preceding part. It begins thus:—

قال المحاکم فیکون هذا النمط فی الوجود المطلق و الوجودات الخاصة التی هی علة اقول لا یخفی علی الناظر ان المذکور فی هذا النمط لیس هو کون الموجودات الخاصة عللا بالقیاس الخ *

Written in Nasta'liq. Dated A.H. 1062.

Scribe: حافظ عبد الغفور ولد حافظ محمد امین.

A seal of the above-mentioned Muẓaffar Ḥusain is found at the end.

No. 2348.

foll. 167; lines 21; size $9\frac{1}{2} \times 4\frac{1}{2}$; $7 \times 2\frac{1}{2}$.

الحاشية على حاشية مرزا جان

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MIRZÂJÂN.

An annotation of the preceding gloss from the 1st Namṭ to the 10th Namṭ. Annotations on the portion dealing with Logic and Metaphysics are wanting in our copy.

It begins thus :—

قال المحاكم قد عرفت فيما سبق ان الاشارة الخ اي الحكم المصدر بها فلا اشكال الخ *

It ends thus :—

هذا ما تيسر لنا من الكلام فى الطبيعيات و يتلوه انشاء الله تعالى فى الالهي الخ *

The name of the writer of the annotation is not known, but it appears that he was a scholar of the 11th century A.H., since he does not refer to any author of the 12th century A.H.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

Two seals dated A.H. 1161 of Khwâjâ Muḥammad 'Ârif are found on the title-page. A note followed by a seal of Muẓaffar Ḥusain (see Nos. 2333 and 2346) is found at the beginning.

No. 2349.

foll. 234; lines 22; size $8\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

شرح حكمة الاشراق

SHARḤU ḤIKMAT AL ISHRÂQ.

A valuable commentary on the famous philosophical treatise called Ḥikmat al Ishrâq of Shihâbaddîn Yaḥyâ bin Ḥabash as Suhrawardî (*d.* A.H. 587=A.D. 1191). The present commentary has received high praise and is remarkable for its critical acumen. For a copy of the text see Br. Mus., No. 427.

By Quṭbaddîn Maḥmûd bin Mas'ûd ash Shîrâzî قطب الدين محمود بن مسعود الشيرازى. He died in A.H. 710=A.D. 1310. See Lib. Cat., vol. xix, part i, No. 1542.

Beginning:—

الاشراق سبيلك و الاشواق دليلك انت ربنا الخ *

For other copies of the work see Paris, No. 2340; Leid., Nos. 1499–1501; Râmpûr, No. 395; Bûhar Lib. Cat., vol. ii, No. 320/i.

Foll. 1–73 are written in Naskh. Not dated; apparently 8th century A.H.

Foll. 74–234 are written in a later hand also in Naskh. Not dated; apparently 11th century A.H.

Scribe: محمد كاظم بن محمد حسين التبريزى.

The condition of the MS. and the following note on the title-page, in which it is stated that the present copy is transcribed from an autograph copy, tell us that the scribe obtained possession of foll. 1–73 of an old MS. and transcribed the rest from another MS.:—

هذه نسخة موسومة بشرح حكمة الاشراق لقطب الدين الشيرازى

انتسخها من اصل النسخة التى كتبها المصنف بيده الكريم الخ *

Ġulâm Yaḥyâ al Bihârî (*d.* A.H. 1128=A.D. 1715), the author of work No. 2333/5 above, in the following autograph note, says that the MS. was for some time in his possession:—

مالكه عاصى بانواع المعاصى غلام يحيى البهارى *

No. 2350.

foll. 333; lines 21; size 11×6½; 9×4½.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Dated A.H. 1223.

Scribe: محمد ذكى طالب علم.

The scribe in his note at the end says that he transcribed the present MS. for Râja Piyârî Lâl.

The note ends with the following Persian verses:—

قاریا بر من مکن قهر و عتاب * گر خطائی رفته باشد در کتاب
و آن خطائی [رفته] را تصحیح ده * از کرم و الله اعلم بالصواب

No. 2351.

foll. 304; lines 23; size 9⅝ × 6½; 8 × 4½.

الحاشية على شرح حكمة الاشراق

AL ḤÂSHIYATU 'ALÂ SHARḤI ḤIKMAT AL ISHRÂQ.

A detailed gloss on the preceding work, defective at the end.

By Ṣadraddîn Muḥammad bin Ibrâhîm ash Shîrâzî صدر الدين محمد بن ابراهيم الشيرازى. He died in A.H. 1050=A.D. 1640. See Lib. Cat., vol. x, No. 629.

Beginning:—

قال الشارح رحمه الله دلالة اللفظ على المعنى الخ *

We are not acquainted with any other copy of the MS., but mention of it is made in Kashf al Ḥujub, fol. 40b.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

The title-page contains an inscription of لسان السلطان محمود الدوله محمد صفدر عليخان خان بهادر dated A.H. 1272.

No. 2352.

foll. 152; lines 11; size 6 × 4½; 4½ × 2½.

شرح هياكل النور

SHARḤU HAYÂKIL AN NÛR.

An old copy of a commentary on a treatise on Metaphysics and Physics called Hayâkil an Nûr of Shihâbaddîn Yaḥyâ bin Ḥabash as Suhrawardî (*d.* A.H. 587=A.D. 1191). For a copy of the text see Âṣafîyah, No. 202. The present commentary was composed in A.H. 872 and was dedicated to Abû Sa'îd Jurjânî (*d.* A.H. 873=A.D. 1468).

ا By Jalâladdîn Muḥammad bin As'ad aṣ Ṣiddîqî ad Dawwânî جلال الدين محمد بن اسعد الصديقي الدواني. He died in A.H. 907=A.D. 1501, see Lib. Cat., vol. x, No. 550.

Beginning:—

يا من نصب رايات قدرته على كواهل هياكل الممكنات الخ *

For other copies of the work see Goth., No. 97/10; India Office, No. 485; Leid., No. 1504/5; Wien, No. 328; Râmpûr, No. 142; Âṣafîyah, No. 62; Bûhâr Lib. Cat., vol. ii, No. 123.

Written in good Naskh. Dated Constantinople, A.H. 917.

No. 2353.

foll. 96; lines 14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

The Same.

A beautiful copy of the preceding work.

Written in Nasta'lîq within gold-ruled borders. Not dated; apparently 11th century A.H. Has a beautiful frontispiece.

A note at the end tells us that the MS. in A.H. 1113 was for some time in the possession of one Muḥammad 'Alî of Lahore.

The title-page contains three seals of previous owners of the MS.

One Muḥammad Fârûq in a note followed by a seal, dated A.H. 1103, says that he purchased the present copy for Rs. 105. One Muḥammad 'Alî in the following note says that in A.H. 1113 he purchased the present MS. for his own Library in Lahore:—

این نسخه .... دردار السلطنة لاهور حرسها الله تعالی عن

الآفات و الشرور ... داخل کتابخانه فقیر محمد علی گردید سنه ۱۱۱۳ *

No. 2354.

foll. 46; lines 23; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 2355.

foll. 94; lines 13; size 8½×6; 6½×3½.

الحاشية على شرح هياكل النور

AL ḤÂSHIYATU 'ALÂ SHARḤI HAYÂKIL AN NÛR.

A valuable gloss on Sharḥu Hayâkil An Nûr (No. 2352 above).

By Mîr Muḥammad Zâhid bin Muḥammad Aslam al Harawî میر محمد زاهد بن محمد اسلم الهروی. He died in A.H. 1101=A.D. 1689. See Lib. Cat., vol. x, No. 540.

Beginning:—

الحمد لله العلى العظيم و الصلوة على نبيه و حبيبه و على آله و اصحابه البادين الى صراط مستقيم الخ *

On fol. 77ᵃ the author of the gloss refers to another of his compositions, viz., Sharḥ al Mawâqif, thus: كما نقلنا في حاشية شرح المواقف. For a copy of this see Lib. Cat., vol. x, No. 540.

Only one other copy of the gloss is known to us, viz., Râmpûr, No. 59.

Written in Nasta'lîq at Badâyûn. Not dated; apparently 12th century A.H.

Scribe: محمد نذیر قادری.

On the title-page an inscription of لسان السلطان محمود الدولة محمد مقدر علیخان خان بهادر dated A.H. 1272 (see No. 2351), is found.

No. 2356.

foll. 323; lines 22; size 10×6½; 7½×4.

شرح التلويحات

SHARḤ AT TALWÎḤÂT.

A valuable detailed commentary, composed in A.H. 667, on a treatise on Logic, Physics and Mataphysics, called At Talwîḥât of Shihâbaddîn Yaḥyâ bin Ḥabash as Suhrawardî (*d.* A.H. 587=A.D. 1191). For a copy of the text see Lib. Hand-list, No. 2631/4. The present commentary is divided into two volumes, bound together.

Vol. I.

Beginning:—

بعد حمد الله تعالى على آلائه المتواترة ...... و الصلوة ....

على من اصطفاه من انبيائه ...... خصوصا على محمد و آله انه لما كان

المختصر الموسوم بالتلويحات للامام العلامة العلامة شهاب الدين السهروردى

قدس الله روحه ...... التمس منى جماعة من سادة النبلاء ان اشرح

المختصر المذكور ...... قال الامام العلامه السبحات لجلالك ...... اقول

الطالب السالك اذا انتهى فى سلوكه الى معرفة الله تعالى الخ *

. The present volume ends on fol. 116[a] thus:—

هذا آخر ما سمح به الخاطر من شرح العلم الطبيعى من كتاب

التلويحات *

Vol. II.

Beginning:—

قال المصنف رحمه الله تباركت ربنا خالق النور و مبدأ الوجود ...

هذا هو الشروع فى علم ما بعد الطبيعة من التلويحات الخ *

Author: Sa'd bin Manṣûr bin Sa'd bin Ḥasan bin Hibatallâh سعد بن منصور بن سعد بن حسن بن هبة الله, commonly called Ibn Kamûnah ابن كمونه, a distinguished scholar and philosopher of the 7th century A.H. Besides the present work the following of his compositions are known to us: (i) Sharḥ al Ishârât, for a copy of which see India Office, No. 484. (ii) A gloss on Talkhîṣ al Muḥaṣṣal, for a copy of which see Br. Mus., No. 429/6. He died in A.H. 676=A.D. 1277. See Dustur al 'Ilâm, fol. 119; Ḥâj. Khal., vol. i, p. 303; Brock., vol. i, p. 454.

For other copies of the present commentary see Wien, No. 1531; Leid., No. 1496; Yeni., No. 766; Râmpûr, No. 95.

The colophon of the author, indicating the date of composition, runs thus:—

وقع الفراغ من تصنيفه فى اوائل سنة سبع و ستين و ستمائة الخ *

Written in beautiful Nasta'lîq. Within gold-ruled borders. Not dated; apparently 11th century A.H.

The present copy is transcribed from a copy dated A.H. 706.

No. 2357.

foll. 163; lines 23; size $9\frac{1}{3} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work in three volumes, of which the last volume is wanting.

Vol. I.

The present volume is defective at both the beginning and end. It begins abruptly with a portion of the preface, thus:—

لما اتى به صاحب الكتاب على سبل المساهلة الخ *

It ends also abruptly, thus:—

بل يجب ان يوجد مع استواء الى الشرطين الخ *

Written in Naskh. Not dated; apparently 8th century A.H. Foll. 83–103, being written in Nasta'lîq in a later hand, have evidently been added to the present copy.

No. 2358.

foll. 170; lines 23; size $9\frac{1}{3} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

Vol. II.

It begins thus:—

قال المصنف رحمه الله نستعين بالله والعقل عز سلطانه *

Written in Naskh. Not dated, apparently 8th century A.H. Foll. 100–103 and 122 are written in Nasta'lîq in a later hand.

No. 2359.

foll. 304; lines 31: size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

المباحث المشرقيه

AL MABÂḤIṢ AL MASHRIQÎYAH.

A well-known valuable work on Physics and Metaphysics, much appreciated in the literary world and remarkable for its critical

acumen. The author in the present work compares the views of the philosophers of Islâm with those of ancient philosophers. Philosophical theories which are contrary to Islamic doctrine are fully criticized and refuted. The work is divided into three *Kitâbs* and a *Khâtimah*. The contents are described fully in Berlin, No. 5064.

Author: Fakhraddîn Abû 'Abdallâh Muhammad bin 'Umar al Khatîb ar Râzî فخر الدين ابو عبد الله محمد بن عمر الخطيب الرازى . He died in A.H. 606=A.D. 1209; see Lib. Cat., vol. x, No. 517.

Beginning:—

سبحان المنفرد بقيومية الهوية الخ *

For other copies of the work see Berlin, No. 5064; Leid., No. 1513; Escur., No. 675; Yeni., No. 774; Âsafiyah, Nos. 21-22; Râmpûr, Nos. 146–47.

The work was printed from the copy under notice by the Dâ'irat al Ma'ârif, Hyderabad, in A.D. 1930.

Written in Naskh. Dated A.H. 1069.

No. 2360.

foll. 318; lines 21; size 10½ × 6½; 7½ × 4½.

The Same.

Another copy of the preceding work, defective at the beginning. Written in Naskh. Dated A.H. 1265.

No. 2361.

foll. 82; lines 18; size 7½ × 5½; 5 × 3½.

الشرح على هدايه الحكمة

ASH SHARHU 'ALÂ HIDÂYAT AL HIKMAT.

A concise but useful commentary on the second and third parts of Hidâyat Al Hikmat of Asîraddîn Al Abhurî (*d.* A.H. 663=A.D. 1264; see No. 2238 above). For a copy of the text see Râmpûr, No. 166. The text is divided into three parts. The first is on Logic, the second on Physics, and the third on Metaphysics. Hidâyat al

Ḥikmat along with the marginal annotation of Shams al 'Ulamâ' Ṣa'âdat Ḥusain was published in Lucknow; for a copy see Madrasah Lib. Cat., No. 14. The said Shams al 'Ulamâ' was a native of Kahta, a village in the district of Patna. He was a distinguished scholar belonging to the Malick tribe of Bihar and a renowned professor in Calcutta Madrasah. He died in A.D. 1914. For a further account of him see Tadkira'i 'Ulamâ' Ḥâl, p. 28.

Commentator: Aḥmad bin Maḥmûd al Harawî احمد بن محمود الهروي, commonly called Maulânâzâdah مولانا زاده. The date of his death is not known, but he flourished in the 8th century A.H. See India Office, No. 494.

Beginning:—

باسمك اللهم اهل الحمد و الثناء .... و بعد فهذه مجلة مشتملة على شرح ما سوى المنطق من المختصر الموسوم بالهداية الخ *

For other copies of the work see Goth., 1217; Leid., No. 1517/8; Br. Mus., No. 853; India Office, Nos. 494-95; Paris, No. 2360/1; Escur., No. 635; Yenî., No. 768; Cairo, vol. vi, p. 99; Râmpûr, No. 108.

Written in Naskh. Not dated; apparently 10th century A.H.

Marginal notes are not frequent.

Scribe: اسمعيل بن حاجی رجب.

No. 2362.

foll. 61; lines 19; size $7\frac{1}{2}\times5$; $6\times3\frac{1}{2}$.

شرح هداية الحكمة

SHARḤU HIDÂYAT AL ḤIKMAT.

A very popular commentary on the second and third parts of Hidâyat al Ḥikmat, composed in A.H. 880. The present work is the first composition of the commentator.

Commentator: Ḥusain bin Mu'înaddîn Al Maibudî حسين بن معين الدين الميبذي. His poetical name was Manṭiqî منطقي. He died in A.H. 908=A.D. 1502. See Persian Lib. Cat., vol. ix, No. 927.

Beginning:—

الهداية امر من لديه و كل شيء يعود اليه الحمد ما انعم علينا سوابق النعم و لواحقها الخ *

For other copies of the work see Paris, No. 2363; Cairo, vol. vi, p. 98; Yeni., No. 769; Alger, No. 1389; India Office, No. 487; Berlin, No. 6565; Ayâ Ṣufiyah, p. 82; Râmpûr, Nos. 164, 165; Âṣafîyah, No. 29.

It was printed in Calcutta and lithographed in Lucknow, A.H. 1281.

Written in Nasta'lîq. Dated A.H. 1030.

Scribe: سعد الدين بن محمد مؤمن.

Marginal notes are not frequent.

No. 2363.

foll. 126; lines 15; size 10½ × 6; 5 × 2½.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Dated Aḥmadâbâd, A.H. 1132.

Scribe: سيد فيض الله.

Marginal notes are not frequent.

No. 2364.

foll. 272; lines 21; size 11 × 6; 7½ × 3½.

غاية الهداية

ĠÂYAT AL HIDÂYAH.

A detailed gloss on the preceding commentary (No. 2362 above), composed in A.H. 966. The present commentary was dedicated to Ḥusain Niẓâm Shâh of Aḥmadnagar (A.H. 961–972=A.D. 1553–1565).

Author: Muḥammad bin Ḥasan al 'Alîmî محمد بن حسن العليمى, a Shî'a scholar of Persia, who was a pupil of Dawwânî (*d.* A.H. 905 =A.D. 1499), to whom he refers on fol. 251ᵇ thus: و ذهب الاستاد العلامة الدوانى. He came to Aḥmadnagar (in India) before A.H. 961. The date of his death is not known.

Beginning:—

الحمد لولى البداية فى البداية و الصلوة على نبيه النبيه و آله

سيما اخيه و بنيه الذين هم حكماء الدين و علماء اليقين و بعد فيقول تراب

باب مدينة العلم ...، محمد بن حسين العليمى ...... هذه حاشية معلقة على هداية الحكمة ...... و على شرحها ...... للفاضل الميبذى ...... سميتها بغاية البداية الخ *

For other copies of the work see India Office, No. 490; Âṣafîyah, No. 225; Râmpûr, No. 57.

Written in Nasta'lîq. Dated A.D. 1900.

The scribe in the following note at the end says that he transcribed the present MS. for one Sayyid Wali Shâhjî:— تمت تمام شد كتاب عليمى حاشيه شرح هدايه الحكمه پاس خاطر..... سيد ولى شاه جي دام اقباله تحرير يافت .

No. 2365.

foll. 106; lines 21; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الحاشية على شرح هداية الحكمة

AL ḤÂSHIYATU 'ALÂ SHARḤ HIDÂYAT AL ḤIKMAT.

A valuable gloss on Sharḥu Hidâyat al Ḥikmat (No. 2362 above), in which the views of reliable authors from the 3rd to the 10th century A.H. are referred to.

Author: Sayyid Muḥammad bin Ḥusain سيد محمد بن حسين, commonly called Fakhraddîn Ḥusain as Sammâk فخر الدين حسين السماك. On the authority of 'Âlam Ârâ'i 'Abbâsî it is stated in Âṣafîyah, No. 94, that our author was a contemporary of Bâqir Dâmâd (*d.* A.H. 1040=A.D. 1630). Thus it is evident that Fakhraddîn was a scholar of the 11th century A.H.

Beginning:—

الحمد لله العليم الحكيم و الصلوة و السلام على محمد المبعوث بالخلق العظيم .... و آله المتحلين بالاخلاق المرضية و اصحابه المتخلين عن الادناس البشرية الخ *

For other copies of the work see India Office, No. 492; Râmpûr, Nos. 51-52; Âṣafîyah, No. 94.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 2366.

foll. 42; lines 17; size 8½ × 4½; 6 × 2½.

الحاشية على شرح هداية الحكمة

AL ḤÂSHIYATU 'ALÂ SHARḤ HIDÂYAT AL ḤIKMAT.

A concise commentary on Sharḥu Hidâyat al Ḥikmat (No. 2362 above). The name of the commentator is not given anywhere in the MS., but a note on the title-page which runs thus: حاشية میرک شاه بر شرح هداية الحكمة tells us that the gloss is by Mîrak Shâh. This statement is manifestly incorrect, since Mîrak Shâh flourished in the 8th century A.H. and the author of Sharḥu Hidâyat al Ḥikmat died at the beginning of the 10th century A.H. (see No. 2361 above). The author of the gloss appears to be a scholar of the 11th century A.H., since he does not quote any author of the 12th century A.H.

Beginning:—

قوله امر من لديه ای ناش من عنده اما بواسطة او بدونها الخ *

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

A note of Muẓaffar Ḥusain (see No. 2345), dated A.H. 1869, is found at the beginning.

No. 2367.

foll. 232; lines 17; size 10 × 6½; 7 × 4.

الحاشية على شرح هداية الحكمة

AL ḤÂSHIYATU 'ALÂ SHARḤI HIDÂYAT AL ḤIKMAT.

A detailed gloss on Sharḥu Hidâyat al Ḥikmat (No. 2362 above), defective at the end.

Author: Abû Muḥammad Ismâ'îl bin Muḥammad Wajîhaddîn bin Shîr Muḥammad ابو محمد اسماعيل بن محمد وجيه الدين بن شير محمد.

He was a scholar of the 13th century A.H., since on fol. 127ᵃ he says that he undertook the compilation of the present gloss in A.H. 1246, thus:—

و قد كان في سنة ابتداء تحرير كتابى هذا اعني سنه ۱۲۴۶ ظهر كوكب الخ *

Beginning:—

يا من توحش فرسان جحافل الاكباد فى بداء ملكوته ...... و بعد ...

المدعو باسمعيل ابى محمد بن محمد وجيه الدين بن شير محمد ....

ثم لما كثر الاشتغال بشرح هداية الحكمة للفاضل الميبذى ....

التمس منى اكثر اخلائى ان اعلق عليه ما يليق به من الالفاظ الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2368.

foll. 351; lines 21; size 7½×3½; 5½×3½.

شرح هداية الحكمة

SHARHU HIDÂYAT AL HIKMAT.

A well-known commentary on the second and third parts of Hidâyat al Hikmat, mentioned in No. 2361 above. The present commentary, which is commonly known as Aṣ Ṣadrâ, is noteworthy for its critical investigations and is one of the standard books for the higher study of the subject in almost all Madrasahs.

Author: Ṣadraddîn Muhammad bin Ibrâhîm ash Shîrâzî صدر الدين محمد بن ابراهيم الشيرازى, a well-known philosopher of Shîrâz, who died in A.H. 1050=A.D. 1640. See Lib. Cat., vol. x, No. 629.

Beginning:—

الحمد لله مخترع العقل الفعال الخ *

The preface contains critical notes on the principles of philosophy.

For other copies of the work see Cairo, vol. vi, p. 99; Berlin, No. 5072; India Office, No. 496; Âṣafîyah, No. 32; Râmpûr, Nos. 131, 134.

The present commentary has been frequently printed and lithographed.

For lithographed editions of different dates see Râmpûr, Nos. 128-129.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2369.

foll. 239; lines 21; size 9×4½; 6½×2½.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2370.

foll. 308; lines 21; size 10½×7; 8½×4.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

The present MS. is one of those presented to the Library by 'Abdalmajîd of Terighât, Patna City.

No. 2371.

foll. 133; lines 29; size 10×7; 7½×5.

الحاشية على الصدرا

AL ḤÂSHIYATU 'ALÂ AṢ ṢADRÂ.

A gloss on Aṣ Ṣadrâ (No. 2368 above). The author of the gloss in most cases quotes the views of eminent philosophers. The authority of the present gloss is cited by the writer of gloss No. 2376 below.

By Mullâ Niẓâmaddîn bin Quṭbaddîn as Sihâlawî ملا نظام الدين بن قطب الدين السهالوى, a famous Indian scholar, who died in A.H. 1161=A.D. 1747. See Lib. Cat., vol. x, No. 556.

It begins without the preface thus:—

تبارك الذى بيده الملك و هو على كل شئ قدير الخ *

For two other copies of the work see Râmpûr, Nos. 43, 46.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

There are two 'Arḍdîdas dated A.H. 1192 and A.H. 1198 on the title-page.

No. 2372.

foll. 148; lines 17; size $8\frac{1}{2} \times 7$; $8\frac{1}{2} \times 4$.

الحاشية على الصدرا

AL ḤÂSHIYATU 'ALÂ AṢ ṢADRÂ.

A very useful gloss on Aṣ Ṣadrâ (No. 2368 above), commonly quoted by scholars.

By Mullâ Ḥasan bin Qâḍi Ġulâm Muṣṭafâ al Lakhnawî ملا حسن بن قاضي غلام مصطفى اللكهنوى, a well-known Indian scholar, who died in A.H. 1198=A.D. 1783. See No. 2269 above.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله و صحبه اجمعين ... قوله اعلم ان الحكمة الخ ان اريد بالحكمة الملكة فالاستفادة الماخوذة فى التعريف الخ *

For two other MS. copies of the work see Râmpûr, Nos. 36-37.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2373.

foll. 47; lines 22; size 11×7; 7×4.

الحاشيه على الصدرا

AL ḤÂSHIYATU 'ALÂ AṢ ṢADRÂ.

A gloss on Aṣ Ṣadrâ (No. 2368 above) containing explanations of the most important and difficult points in that work.

By Maulavî Muḥammad Amjad bin Faiḍallâh Aṣ Siddîqî مولوى محمد امجد بن فيض الله الصديقى, a scholar of Qinnawj in the 12th century A.H. He studied under 'Alî Aṣġar of Qinnawj (*d.* A.H. 1140 =A.D. 1727), see Ḥadâ'iq al Ḥanafîyah, p. 457.

Beginning:—

الحمد لله الذى هدانا الى اسرار حكمة النبويه ...... اما بعد فيقول الغريب محمد امجد بن فيض الله الصديقى القنوجى ... اخترت ان

اكتب ما يخطر ببالی ... علی الکتاب ... شرح هداية الحكمة لصدر الأفاضل الشيرازی *

For two other copies of the work see Râmpûr, Nos. 42/2, 49/1. Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2374.

foll. 37; lines 13; size 10×7; 7½×5.

The Same.

Another copy of the preceding work, defective at the end. Written in Nasta'lîq. Not dated; apparently 14th century A.H.

No. 2375.

foll. 83; lines 14; size 10×7; 7×5.

الحاشية علی الصدرا

AL ḤÂSHIYATU 'ALÂ AṢ ṢADRÂ.

A gloss on Aṣ Ṣadrâ (No. 2368 above) explaining the difficult points contained in the first part of that work, viz., on Physics.

By Maulavî Muḥammad A'lam bin Muḥammad As Shâkir As Sindîlî مولوی محمد اعلم بن محمد الشاكر السنديلی, a well-known scholar of Sindîla, who studied under Kamâladdîn as Sihâlawî (*d.* A.H. 1175 =A.D. 1761; see Lib. Cat., vol. x, No. 557). He died in A.H. 1250 =A.D. 1785. Tadkira'i 'Ulamâ'i Hind, p. 131.

Beginning:—

لا اله الا هو سبحانه عما يشركون يريدون ان يطفوا نور الله بافواهيم ...... و بعد فقد وجدت الطالبين مكبين علی مباحثة الفن الاول من شرح الصدرا ... فدعانی الامر الی ان اكشف معضلات ذلك الفن كله الخ *

For other copies of the work see Râmpûr, Nos. 40–42.
Written in Nasta'lîq. Not dated; apparently 12th century A.H.
The handwriting of the present MS. and of the preceding are identical.
The colophon of the scribe, giving the name of the author of the gloss, runs thus:—

قد تم الحاشية صدرا من تصنيف مولوی محمد اعلم السنديلی *

No. 2376.

foll. 283; lines 16; size 9½×6; 8½×4.

حاشية الصدرا

ḤÂSHIYATU AṢ ṢADRÂ.

A detailed gloss on Aṣ Ṣadrâ (No. 2368 above), remarkable for its critical acumen.

By 'Abdal'alî bin Muḥammad Niẓâmaddîn عبد العلی بن محمد نظام الدين, commonly called Bahr al 'Ulûm بحر العلوم, the famous Indian scholar of the 14th century A.H. See Lib. Cat., vol. x, No. 548.

The present commentary begins without the preface:—

نحمده و نصلی علی رسوله الكريم سيدنا و مولانا محمد صلی الله عليه و سلم من حيث اشتماله علی قوة التغير يحتمل ان يراد به بالقوة ما يوثر فی الغير الخ *

For two other copies of the work see Râmpûr, Nos. 34, 35.
Written in Nasta'lîq. Dated A.H. 1242.
The colophon of the scribe runs thus:—

تمام شد حاشيهٔ مولانا عبد العلی بر شرح صدرا بتاريخ بست نهم شهر شوال المكرم سنة ۱۲۴۲ھ *

No. 2377.

foll. 84; lines 17; size 10×7; 7½×3½.

The Same.

An incomplete copy of the preceding gloss, defective at the end. The beginning of the present MS. differs from that of the previous copy, being as follows:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على رسوله و آله اجمعين الخ

Written in Nasta'lîq. Not dated; apparently 13th century A.H. The handwriting of the present MS. and of the MS. No. 2375 are the same.

No. 2378.

foll. 136; lines 17; size 10×6⅓; 7×4.

الحاشية على الصدرا

AL ḤÂSHIYATU 'ALÂ AṢ ṢADRÂ.

A gloss on Aṣ Ṣadrâ (No. 2368 above), composed at the request of the scholars of his day.

By 'Imâdaddîn al 'Uṣmânî al Labkanî عماد الدين العثمانى اللبكنى, a famous Indian scholar of the 13th century A.H. See No. 2296 above.

Beginning:—

الحمد لله الذى شرح صدورنا لبداية حكمة العلم ...... اما بعد فيقول العبد الضعيف الراجى الى رحمة الله القوى ...... عماد الدين العثمانى اللبكنى ...... انى بعد ما فرغت من تحصيل العلم فى خدمة الاستاذ ... المولوى عبد العلى ابد الله ظل جلاله الخ *

For two other copies of the work see Râmpûr, Nos. 47-48.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2379.

foll. 107; lines 11; size 6½×4; 3½×3.

حكمة العين

ḤIKMAT AL 'AIN.

An old and valuable copy of a famous work on Metaphysics and Physics, written at the request of scholars after the author had composed a much appreciated treatise on Logic called Al 'Ain. For various commentaries on the present text see Ḥâj. Khal., vol. iii, p. 103. The present copy was transcribed for the Library of Khwâjâ 'Imâdaddîn, a minister of Persia, who died in A.H. 734=A.D. 1333; See Mujmal Faṣîḥî, fol. 210.

Author: Najmaddîn 'Alî bin 'Umar al Qazwînî al Kâtibî نجم الدين على بن عمر القزوينى الكاتبى. He died in A.H. 675=A.D. 1276. See Lib. Cat., vol. x, No. 518.

Beginning:—

سبحانك اللهم يا واجب الوجود الخ *

For other copies of the work see Br. Mus., No. 428; Berlin, No. 5080; Escur., No. 668/2.

The colophon of the scribe, indicating the fact that the copy was transcribed for the Library of the minister mentioned above, runs thus:—

نمق هذه الرسالة خدمة لخزانة كتب صاحب المعظم و الدستور

الاعظم ...... عماد الدنيا و الدين ... ادام الله سعادته ... عبد المخلص

نعمان الخوارزمى ...... سنة ثلاث و ستين و سبعمائة *

Written in Naskh. Dated A.H. 763.

Scribe: نعمان الخوارزمى.

No. 2380.

foll. 248; lines 17; size 9×6; 6½×4.

شرح حكمة العين

SHARHU HIKMAT AL 'AIN.

An autograph copy of a well-known commentary on the preceding work, composed at the request of the commentator's students. In it the passages from the gloss of Quṭbaddin (*d.* A.H. 710=A.D. 1311) on the text of the original work are quoted verbatim, being preceded by the phrase فی الحواشی القطبیة.

Commentator: Muḥammad bin Mubârak Shâh al Bukhâri محمد بن مبارک شاہ البخاری, commonly called Mirak al Bukhâri میرک البخاری, a well-known professor of Logic in Egypt. He was a pupil of Quṭbaddin ar Râzi (*d.* A.H. 766=A.D. 1367). The date of his death is not known, but he was alive in A.H. 755. See Ḥadâ'iq al Ḥanafîyah, p. 310; Ḥâj. Khal., vol. vi, p. 474; Brock., vol. i, p. 464.

Beginning:—

اما بعد حمد الله فاطر ذوی العقول النوریة الخ *

For other copies of the work see Berlin, No. 508; Paris, Nos. 2384-85; Br. Mus. Suppl., No. 726; India Office, No. 498; Cairo, vol. i, p. 97; Râmpûr, No. 110; Âṣafîyah, Nos. 89-90; Bûhâr Lib. Cat., vol. ii, No. 325.

Written in Naskh. Dated A.H. 755.

The following colophon, which appears to be the colophon of the author, tells us that our copy is an autograph one:—

و الحمد لله رب العالمین و الصلوة و السلام علی اشرف النفوس البشریة .... کتب فی غرة شوال دارالسلام بغداد سنة خمس و خمسین و سبعمائة الخ *

A seal of one 'Âbid Ḥusain dated A.H. 1275 is found on the title-page.

No. 2381.

foll. 356; lines 15; size 11×7; 7×4.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Dated A.H. 1115.

Scribe: معین الدین.

The scribe, in the following note on the title-page, tells us that in A.H. 1115 he bequeathed the present copy for the use of his son 'Ainaddîn:—

بتاریخ پانزدهم شهر ربیع الاول سنه ۱۱۱۵ھ در حین حیات و ثبات

عقل بلا جبرو اکراه بفرزند قرة العین ...... عین الدین بخشیدم *

There are two seals on the title-page, one dated 1142 and the other dated A.H. 1282. An inscription of لسان السلطان محمود الدولة منشی صفدر علیخان dated A.H. 1272 is also found on the title-page. For the inscription of the same name see Lib. Cat., vol. xx, No. 1996.

No. 2382.

foll. 200; lines 19; size 7×5; 5×3.

كشف الغين عن شرح حكمة العين

KASHF AL ĠAIN 'AN SHARḤI ḤIKMAT AL 'AIN.

A very useful gloss on Sharḥu Ḥikmat al 'Ain (No. 2380 above).

By Muḥammad Hâshim al Ḥusainî aṭ Ṭabîb محمد هاشم الحسینی الطبیب, a Shî'a scholar and physician. The date and the century to which he belonged are omitted in Brock., vol. i, p. 467.

The fact that of several authors he quotes the latest is Mîrzâjân Ḥabîballah ash Shîrâzi (*d.* A.H. 994=A.D. 1585), to whom he refers on fol. 108ª thus: قال المولی مرزا جان سیصرح المصنف, tells us that he flourished in the 11th century A.H.

Beginning:—

حمدالمن شد بحکمته متون العلماء ...... و بعد فیقول السائل ...

محمد هاشم الحسینی هذه فوائد لطیفة ... بکشف معضلات شرح

حکمة العین ...... و سمیته کشف الغین بشرح حکمة العین الخ *

* The present copy is defective at the end.

For other copies of the work see India Office, No. 507; Bûhâr Lib. Cat., vol. ii, No. 326.

Written in Naskh. Not dated; apparently 11th century A.H.

The present MS. is one of those presented to the Library by Maulavi 'Abdalmajid of Terighât, Patna City.

No. 2383.

foll. 242; lines 27; size 9×6; 8×5.

شرح الملخص

SHARḤ AL MULAKHKHAṢ.

A commentary on Al Mulakhkhaṣ, a work on Logic and Metaphysics by Fakhraddin ar Râzî (*d.* A.H. 606=A.D. 1209), for a copy of which see Br. Mus., No. 725.

By Najmaddin 'Ali bin 'Umar al Qazwini al Kâtibî نجم الدين علی بن عمر القزوينی الكاتبی. He died in A.H. 675=A.D. 1276, see Lib. Cat., vol. x, No. 518.

Beginning:—

بعد ان اسبح يا قيوم بحمدك و اقدس لك .... فاعلموا ان كتاب الملخص المنسوب الی فخر الحق و الملة و الدين الخ *

The present copy is the part of the commentary which explains the portion of the text dealing with Logic.

For copies of the whole work see Leid., No. 1511; Yenî, No. 717.

Written in Naskh. Dated A.H. 722.

The following colophon of the scribe tells us that the present part was transcribed in A.H. 722:—

تم المجلد الاول فی المنطق .... سنة اثني و عشرين و سبعمائة *

A note at the end, which runs thus: كتاب المنصص من نسخة بخط المصنف, tells us that the present MS. was transcribed from an autograph copy; and that the title of the commentary is Al Munaṣṣaṣ.

There are three seals of Awadh rulers on the title-page. In A.D. 1869 the MS. came into possession of one Muzaffar Ḥusain, whose autograph note is found on the title-page.

No. 2384.

foll. 228; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الاسرار الخفيه

AL ASRÂR AL KHAFÎYAH.

A valuable work on philosophy dealing with Logic, Physics, and Metaphysics, divided into the following three Fann:—

(i) Foll. 2–97. Fann I, on Logic الفن الاول فى المنطق.
(ii) Foll. 98–170. Fann II, on Physics الفن الثانى فى الطبيعيات.
(iii) Foll. 171–228. Fann III, on Metaphysics الفن الثالث فى الآلهيات.

Author: Jamâladdîn Ḥasan bin Yûsuf bin ʻAlî bin al Muṭahhir al Ḥillî جمال الدين حسن بن يوسف بن على بن المطهر الحلى. He died in A.H. 726=A.D. 1326. See Lib. Cat., vol. x, No. 594.

Beginning:—

الحمد لله ذى الازلية و البقاء .... اما بعد فان كمال الانسان هو الاتصاف بالعلوم العقلية الكلية و العقائد الصحيحة .... و قد وسمناه بكتاب الاسرار الخفيه فى العلوم العقليه الخ *

We are not acquainted with any other copy of the work, but it is mentioned without any description in Kashf al Ḥujub, fol. 14[a].

Written in Naskh. Not dated; apparently 11th century A.H.

No. 2385.

foll. 177; lines 21; size $8 \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

روضة الجنان

RAUḌAT AL JANÂN.

A work on philosophy expounding fully the many important problems of natural philosophy (الحكمة الطبيعية). The work is divided into a number of sections called الحديقة, which are subdivided into chapters termed روضة. The contents of the work are fully described in Br. Mus. Suppl., No. 728.

Author: Abu'l Ḥasan bin Aḥmad ابو الحسن بن احمد. The biographical works do not provide us with any account of him, but he is known to us as a scholar who flourished in the 10th century A.H., since the latest author quoted by him is Dawwânî (*d.* A.H. 907=A.D. 1510), see fol. 34ª, where the following passage occurs:—

و منهم الامام الرازی و صاحب الاشراق و العلامة الدوانی *

Beginning:—

طوبی لحدیقة کلام تنضر ربیع افنانه بازهار محامد المسلک [الملک]

العلام الخ *

For other copies of the work see Br. Mus. Suppl., No. 728; Râmpûr, Nos. 86, 87.

Written in Nasta'lîq. Not dated; apparently 9th century A.H.

A note at the end which runs thus: قوبل علی الاصل tells us that the present copy was compared with an autograph copy.

No. 2386.

foll. 222; lines 23; size 9½ × 5; 6½ × 5.

الافق المبین

AL UFUQ AL MUBÎN.

A well-known work expounding the difficult philosophical theories in Metaphysics. It received special recognition among scholars. It is divided into two parts called صرحه, each is subdivided into sections known as مساقات. Each مساقه contains several chapters (فصول), these being again divided into sub-chapters called عنوانات.

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد. He died in A.H. 1040=A.D. 1630. See Lib. Cat., vol. x, No. 624.

Beginning:—

سبحانک اللهم جل حمدک و عز مجدک یا رب العاقلات العالیه

...... و بعد فیقول احوج المربوبی الی ربه الغنی محمد بن محمد

الملقب بباقر الداماد الحسینی الخ *

For other copies of the work see India Office, No. 580; Râmpûr, Nos. 12-13; Bûhâr Lib. Cat., vol. ii, No. 327.

Written in ordinary Naskh. Not dated; apparently 12th century A.H.

No. 2387.

foll. 86; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

الصراط المستقيم

AṢ ṢIRÂṬ AL MUSTAQÎM.

A beautiful copy of a treatise on philosophy expounding the connexion between the Infinite and the Finite, or God and the World. It was dedicated to a king whom the author does not mention, probably Shâh 'Abbâs I of Persia (A.H. 996–1038=A.D. 1587–1629). The present work like the preceding is arranged in مسالات which are subdivided into sections (فصول). The work is written in an obscure style.

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد, a famous scholar of Persia see No. 2386 above.

Beginning:—

البقاء دون افق عزک و جلالک ، و الثناء و راء سرادق قدسک ......

.... وبعد فاحوج الخلق الى رب الغنى محمد بن محمد

، المدعو بباقر الداماد الخ *

For other copies of the work see India Office, No. 581; Âṣafîyâh, No. 237; Bûhâr Lib. Cat., vol. ii, No. 329.

Written in beautiful Naskh within gold-ruled borders. Not dated; apparently 12th century A.H.

No. 2388.

foll. 53; lines 21; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

الايماضات والتشريفات

AL ÎMÂḌÂT WA AT TASHRÎFÂT.

A work on philosophy dwelling on the eternal and accidental, composed later than Ufuq al Mubîn (No. 2386 above) and Aṣ Ṣirât

al Mustaqîm (No. 2387 above). The present work is also called Aṣ Ṣaḥîfat Al Malakûtîyah الصحيفة الملكوتية. The work is divided into a prologue and several chapters called سقايات. The contents of the work are fully described in Bûhâr Lib. Cat., vol. ii, No. 330.

Author: Muḥammad Baqîr bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد, see No. 2386.

Beginning:—

سبحانک اللهم رب الخلق و الامر لک الملک و لک الحمد ....

.... و بعد فان اجوج المر بوبين محمد بن محمد الملقب

بداماد .... يقول ان هذه صحيفة ملكوتيه الخ *

For other copies of the work see Râmpûr, No. 32; Bûhâr Lib. Cat., *loc. cit.*

Written in beautiful Naskh. Not dated; apparently 12th century A.H.

A note on the title-page tells us that the author commenced the present work in A.H. 1012.

No. 2389.

foll. 27; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

خلسة ملكوتيه

KHULASATU MALAKÛTÎYAH.

A treatise on philosophy, expounding the divine essence and the existence of the world, and maintaining that it will come to an end, composed in A.H. 1040. The work is divided into several sections, called خلسه. Each Khulsa is subdivided into several chapters. The author refers repeatedly to another of his compositions, viz., Aṣ Ṣaḥîfat al Malakûtîyah (No. 2388 above).

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد, see No. 2386 above.

Beginning:—

سبحان فالق العدم فاطر الوجود .... و بعد فان احوج المربوبين

الى الرب الغنى محمد بن محمد الملقب بداماد .... امامى

عليكم صحيفة القدس فى خلسة الملكوت الخ *

We are not acquainted with any other copy of the work.

Written in good Naskh within gold-ruled borders. Not dated; apparently 12th century A.H.

No. 2390.

foll. 48; lines 14; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×3.

The Same.

An incomplete copy of the preceding work corresponding with fol. 1–17 of the previous MS.

Written in Naskh. Not dated; apparently 13th century A.H.

No. 2391.

foll. 190; lines 23; size 9×5; $6\frac{1}{3} \times 5$.

المبدأ و المعاد

AL MABDA' WA AL MA'ÂD.

The above-title of the work is not found in the body of the MS., but the scribe in the following colophon mentions the work under this title:—

قد وقع الفراغ من تحرير هذا الكتاب المسمى بالمبدأ و المعاد ......

مولانا صدر الدين الشيرازى سنة اثنين ومائة والف بخط احقر العباد

عبد العلى الخ *

It is a work on philosophy dealing with important points in metaphysics and with the knowledge of the soul. The author compares the philosophical theories with those of Islamic dogmas. The theories which are contrary to Islamic dogmas are fully criticized and refuted. The work was composed later than another of the author's compositions, viz., Sharḥu Hidâyat al Ḥikmat (see No. 2368 above), to which he refers in the present work. It is divided into the following two Fann:—

(i) Foll. 3^b–81^a. الفن الاول فى بيان الربوبيات

(ii) Foll. 81^b–190. الفن الثانى بالنظر المختص بالمعاد

• Author: Ṣadraddîn Muḥammad bin Ibrâhîm ash Shîrâzî صدر الدین محمد بن ابراهیم الشیرازي. He died in A.H. 1050=A.D. 1640; see No. 2369 above.

Beginning:—

سبحانک اللهم یا مبدع المبادی والعلل .... اما بعد فیقول افقر خلق الله .... محمد بن ابراهیم المعروف بالصدر الشیرازی لما رأیت التطابق بین البراهین العقلیة و الآراء النقلیه صادفت التوافق بین القوانین الحکمیة و الاصول الدینیة .... التی هی طنفس ما یطلبه النفوس .... فرأیت ان یشمل کتابی هذا علی فنین کریمین ...... اعنی فی الربوبیات و علم النفس من الطبیعیات الخ *

No mention of the present work is found in any catalogue.

Written in Nasta'līq. Dated A.H. 1102.

Scribe: عبد العلی.

The title-page contains the seals of the Awadh Kings of 13th century A.H.

Three seals of Awadh rulers of the 12th century are found on the title-page.

No. 2392.

foll. 267; lines 9; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work. The present copy is described in the Hand-list, No. 1915, as a work on philosophy by an unknown author, since the beginning of this copy differs from that of the preceding copy, being as follows:—

الحمد لله رب العالمین و العاقبة للمتقین و الصلوة و السلام علی رسوله محمد و آله و اصحابه اجمعین اما بعد فهذا الخ *

But the fact that from the phrase التی هی انفس to the end both copies agree verbatim indicates that they are the same work with different beginnings. The beginning of the preceding copy seems to be the authentic beginning of the work, as it contains the name of the author and other particulars.

Written in Nasta'līq. Not dated; apparently 13th century A.H.

No. 2393.

foll. 81; lines 15; size 10½×6½; 7×4½.

الشمس البازغة

ASH SHAMS AL BÂZIĠAH.

A well-known commentary on the commentator's own treatise on Physics called Al Ḥikmat al Bâliġaḥ.

By Mullâ Mahmûd bin Muḥammad al Fârûqî al Jawanpûrî ملا محمود بن محمد الفاروقی الجونپوری, an eminent Indian scholar who died A.H. 1062=A.D. 1561. See Lib. Cat., vol. xxi, No. 2193.

Beginning:—

احمد الله حمد الشاکرین و اصلی علی محمد و آله الطاهرین

For other copies of the work see India Office, Nos. 561-62; Râmpûr, Nos. 124, 125; Âṣafîyah, Nos. 35, 156, 222, 254.

The present work was frequently lithographed. For a lithographed copy dated A.H. 1278 see Râmpûr, No. 123.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 2394.

foll. 251; lines 12; size 9×5½; 5½×3½.

The Same.

A beautiful copy of the preceding work.

Written in Nasta'lîq within gold-ruled borders. The first two folios are illuminated. Dated A.H. 1246.

An inscription of لسان السلطان محمود الدوله منشی صفدر علیخان بهادر is found on the title-page.

Scribe: نجف علی الرضوی.

No. 2395.

foll. 134; lines 19; size 12×7½; 8×5.

The Same.

Another copy of the preceding work.
Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2396.

foll. 102; lines 26; size 10½×7½; 9¼×6½.

الحاشية على الشمس البازغة

AL ḤÂSHIYATU 'ALÂ ASH SHAMS AL BÂZIĠAH.

A gloss on Ash Shams al Bâziġah (No. 2393 above), much appreciated by the scholars of his time.

By Hamdallâh bin Shukrallâh bin Shaikh Dâniyâl bin Pîr Muḥammad Aṣ Ṣiddiqî حمد الله بن شكر الله بن شيخ دانيال بن پير محمد الصديقى. He died in A.H. 1160=A.D. 1747. See Lib. Cat., vol. xix, No. 1583.

Beginning:—

له الحمد و المنة و على رسوله و آله الصلوة و التحية الخ *

For two other copies of the work see Râmpûr, Nos. 56, 149/7.
Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2397.

foll. 272; lines 17; size 10½×5½; 7×3½.

The Same.

Another copy of the preceding work.
Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2398.

foll. 290; lines 17; size 8½×5; 5×3.

The Same.

Another copy of the preceding work.
Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2399.

foll. 107; lines 26; size 10½×7½; 9×6½.

الحاشية على الشمس البازغة

AL ḤÂSHIYATU 'ALÂ ASH SHAMS AL BÂZIĠAH.

A very useful gloss on Ash Shams al Bâziġah (No. 2393 above) of which no other copy is known. The name of the writer of the gloss is not known, but the following note on the title-page states that Mullâ Niẓâmuddîn bin Quṭbuddîn as Sihâlawî ملا نظام الدين بن قطب الدين السهالوى (*d.* A.H. 1161=A.D. 1748; see Lib. Cat., vol. x, No. 556) is the author of the work:—شمس بازغة من تصنيف ملک العلماء حضرت نظام الدين لکهنوى قدس سره. The statement is correct, since he refers to another of his compositions, viz., Sharḥu 'Aqâ'id Nasafî; see Lib. Cat., vol. x, No. 556.

Beginning:—

لله الحمد فى الاولى و الآخرة الخ *

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 2400.

foll. 198; lines 19; size 10½×6½; 7×3½.

الحاشية على الشمس البازغة

AL ḤÂSHIYATU 'ALA ASH SHAMS AL BÂZIĠAH.

A very popular gloss on *Ash Shams al Bâziġah* (No. 2393 above).

By Mullâ Hasan bin Qâḍi Gulâm Muṣṭafâ al Lacknawî ملا حسن بن قاضي غلام مصطفى اللكنوى. He died in A.H. 1169=A.D. 1783. See No. 2270 above.

Beginning:—

الحمد لله الذى كل اللسان فى تحميده الخ *

For other copies of the work see Râmpûr, No. 57; Bûhâr Lib. Cat., vol. ii, No. 333.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2401.

foll. 62; lines 23; size $9\frac{1}{4} \times 5\frac{1}{2}$; 6×3.

يتيمة العصر فى المد والجزر

YATÎMAT AL 'AṢR FÎ AL MADDÎ' WA AL JAZR.

Two titles of the work are given in the colophon quoted below, viz., that given above and Waryu az Zand. The work under these two titles is also noticed in Berlin, No. 6053. The author in the present work expounds the philosophical theories relating to مد و جزر (ebb and flow) in rivers. The philosophical theories which are contrary to Islâmic dogmas are refuted.

Author: 'Abdal Qâdir bin Aḥmad bin 'Alî bin Mîmî عبد القادر بن احمد بن علي بن ميمي, a scholar of the 11th century A.H. who studied under Ibrâhim bin Hasan al Kurdî and others. Beside the present work the following works of the author are known to us:—(i) الرسالة فى المنطق (ii) الرسالة فى العروض (iii) الرسالة فى التصريف (iv) الحاشية على التلويح. He died in A.H. 1085=A.D. 1674. For his life see Khulâṣat al Aṣar, vol. ii, p. 469; Tâj aṭ Ṭabaqât, vol. xi, No. 437; Brock., vol. ii, p. 377.

Beginning:—

الحمد لله الذى خلق الماء ...... اما بعد فيقول الفقير الى الله

عبد القادر بن احمد بن علي بن ميمى ...... كان الله له هذا ما سبق

الوعد به فى بيان سبب المد و الجزر *

Only one other copy of the work is noticed, viz., in Berlin, No. 6053, where the contents of the work are fully described.

The name of the scribe and the date of transcription are not known, but the following colophon states that he was a pupil of the author :—

تمت الرسالة الموسومة بورى الزند ...... و ان شئت يتيمة العصر ...... تاليف سيدى و قدوتى ...... الشيخ عبد القادر بن احمد بن على بن ميمى الخ *

No. 2402.

foll. 188; lines 15; size 10×6¼; 7×4½.

العروة الوثقى

AL'URWAT AL WUṢQÂ.

A work on philosophy, discussing the philosophical theories of the world according to the versions of Plato and Aristotle referred to in No. 2336 above. The author, comparing the philosophical and religious views of Aristotle, holds that the world was created and has a beginning and an end.

Author: Mullâ Kamâladdîn as Sihâlawî كمال الدين السهالوى, a prominent scholar of India, who died in A.H. 1175=A.D. 1761. See Lib. Cat., vol. x, No. 557.

The copy is defective at the beginning and opens abruptly thus :—

من حضيض انفال الى قلة الحال و لم ينالوا الى ما ينبغى ان ينال ...... سميتها بالعروة الوثقى *

For a complete copy of the work see Râmpûr, No. 136.

Written in Nasta'lîq. Dated 1246 Faṣli era.

Scribe: شيخ جان على. Shaikh Jân'ali, the scribe, was a native of a village, viz., Abdâlchakk in Bihar. In the following colophon he says that he transcribed the present copy in the home of one Mirza Aḥmad 'Ali of Muġalpura, a Moḥallah in Patna city :— بخط خام شيخ جانعلى متوطن موضع ابدال چک ...... بمکان مرزا احمد على ساكن مغلپوره اختتام يافت.

No. 2403.

foll. 88; lines 19; size 13×9; 8×4½.

الهدية السعيديه

AL HADYAT AS SA'ÎDÎYAH.

A well-known and useful work on Physics, dedicated to Muḥammad Sa'id Khân Bahâdur Nawwâb of Râmpûr in A.D. 1858.

Author: Faḍlalḥaqq bin Faḍl Imâm al Khairâbâdî فضل الحق بن فضل امام الخيرآبادى. He died in A.H. 1278=A.D. 1862. See No. 2316 above.

Beginning:—

الحمد لله ولى النعمة ...... و بعد نبذة جملة جميلة فى الحكمة الطبيعية ...... و خدمت بها حضرة من خصه الله تعالى من عموم الامم ...... محمد سعيد خان بهادر الخ *

For other copies of the work see Râmpûr, Nos. 168–170; Âṣafîyah, Nos. 182, 294.

The work has been frequently lithographed. For a lithographed copy dated A.H. 1283 see Râmpûr, No. 167.

For a gloss on the present work by 'Abdalḥaqq, the son of the author, who died in A.H. 1316, see Râmpûr, No. 171.

The present MS. is defective at the end.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

A note which runs thus: هدية سعيديه قلمى بخط منشي على حسن صاحب خوشنويس tells us that one Munshi 'Ali Ḥasan is the scribe of the MS.

DIALECTICS.

No. 2404.

foll. 24; lines 21; size 9×6; 6×4.

حاشية شرح رسالة اداب البحث

ḤÂSHIYATU SHARḤU RISÂLATI ÂDÂB AL BAḤṢ.

A very useful gloss on the commentary of Kamâladdîn Mas'ûd Shirwânî (*d.* A.H. 905=A.D. 1499) on the Risâlatu Âdâb al Baḥṣ.

For a copy of the said commentary see Br. Mus. Suppl., No. 737. The text, viz., Risâlatu Âdâb al Baḥs, dealing with the rules and principles of disputation and argument, is by Muḥammad bin Ashraf al Ḥusain as Samarqandî, who was alive in A.H. 690=A.D. 1291; for a copy see No. 2411/4 below..

The writer of the gloss is 'Imâdaddîn Mîr Abu'l Fatḥ Muḥammad bin Amîn عماد الدين مير ابو الفتح محمد بن امين, commonly called Tâj as Sa'îdî Al Ardbîlî تاج السعيدى الارديلى, a scholar and author of the 9th century A.H. who flourished in the reign of 'Uluġ Beg (A.H. 850-853=A.D. 1447-1449). The date of his death is not definitely known. In Berlin, No. 5277, the date of his death is given as A.H. 875=A.D. 1470, but Brock., vol. ii, p. 208, says that he died in A.H. 950=A.D. 1543. However, we prefer the date given in Berlin, since our author flourished in the reign of 'Uluġ Beg.

Beginning:—

قال الفقير الى الله الغنى ابو الفتح .... فتح الله ابواب السعادة .... قوله المنة علينا الخ سلک طريقة العمل بالحديث معنى لان حقيقة الحمد عند المحققين اظهار الصفات الكمالية الخ *

For other copies of the work see Berlin, No. 5277; Br. Mus. Suppl., No. 738; Cairo, vol. ii, pp. 273-277.

The MS. is defective at the end.

Written in Nasta'liq. Not dated but it was written before A.H. 1026, since a note dated A.H. 1026 is found on the margin of the last folio.

No. 2405.

foll. 4; lines 24; size 9×6; 6×4.

الرسالة العضديه و شرحه

AR RISÂLAT AL 'AḌUDÎYAH WA SHARḤUHÛ.

A very concise treatise of Qâḍî Aḍud (*d.* A.H. 756=A.D. 1355; see Lib. Cat., vol. xix, No. 1545) containing the rules of disputation, followed by a commentary. The whole of the treatise is given on fol. 1a.

It begins thus:—

لک الحمد و المنة و علی نبیک الصلوة و التحیة اذا قلت بکلام ان کنت ناقلا فتطلب الصحة الخ *

For other copies of the treatise see Berlin, No. 5293; Leid., No. 1552; India Office, No. 586.

The treatise is followed by the commentary, which begins on fol. 1[b] thus:—

و به استعین لک الحمد جعل الله مخاطبا تنبیها علی القرب و لان اللائق بحال الحامد ان یلاحظ المحمود *

Commentator: Mullâ Muḥammad al Ḥanafî at Tabrîzî ملا محمد الحنفی التبریزی, a famous scholar of Persia. He died in A.H. 900=A.D. 1495. See Brock., vol. ii, p. 208: Berlin, No. 5296.

For other copies of the commentary see Berlin, No. 5296; Goth., No. 2811, Bûhâr Lib. Cat., vol. ii, No. 461/3.

Dr. Hidâyat Husain in Bûhâr Lib. Cat., *loc. cit.*, failed to identify the author and tells us that it is a commentary by an unknown author.

Written in Naskh. Dated A.H. 1206.

No. 2406.

foll. 14; lines 15; size 4×3; 3½×2½.

الآداب الشریفیه

AL ADÂB ASH SHARÎFÎYAH.

A well-known treatise on the principles of disputation and argument. The present treatise along with commentary No. 2411/8 below is taught in almost all Madrasahs. The work is divided into a *Muqaddimah*, several *Bahs* and a *Khâtimah*.

Author: 'Alî bin Muḥammad al Jurjânî علي بن محمد الجرجاني, commonly called As Sayyid Ash Sharîf. He died in A.H. 816=A.D. 1413. See Lib. Cat., vol. v, part ii, No. 356.

Beginning :—

الحمد لله الذی لا مانع لحکمه و لا ناقض لقضائه ....

و بعد فهذه قواعد البحث متضمنة بما یجب استحضارها فی فن المناظرة الباحث عن کیفیة البحث صیانة للذهن من حیث الضلالة مرتبة علی مقدمات و ابحاث و خاتمة الخ *

The MS. along with commentary No. 2411/8 below has been frequently lithographed.

Written in Nasta'liq. Dated A.H. 1458.

Scribe: منشی واعظ علی.

No. 2407.

foll. 70; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 2\frac{1}{3}$.

الآداب الباقیه

AL 'ÂDÂB AL BÂQIYAH.

The first of the two commentaries on *Al Âdâb Ash Sharifiyah* (No. 2406 above), by 'Abdalbâqî bin Ġawṣ al Islâm aṣ Ṣiddiqî al Jawanpûrî عبد الباقی بن غوث الاسلام الصدیقی الجونپوری. He was a well-known scholar of Jawanpûr in the 11th century A.H. and studied under Mullâ Maḥmûd (*d.* A.H. 1062=A.D. 1561) and others. The said Mullâ Maḥmûd is referred to in the preface thus :—

و هو مولانا المحمود المحمد الجونفوری مولدا و الفاروقی .... ابد الله تعالی ظله الظلیل الخ *

The date of the author's death is not definitely known. According to Tuḥfat al A'yân, fol. 34, his death occurred in A.H. 1084=A.D. 1673, but the author of Tadkira'i 'Ulamâ'i Hind, p. 66, tells us that he died in A.H. 1086=A.D. 1675.

Beginning :—

سبحانک یا مجیب دعاء السائلین بلا مانع و معارض ...... اما بعد فیقول ...... عبد الباقی بن غوث الاسلام الصدیقی .... سمیتها الادلب الباقیه فی شرح الاداب الشریفیه الخ *

The commentator in the preface tells us that he undertook the compilation in A.H. 1060.

For other copies of the work see Berlin, No. 5321; India Office, No. 554; Râmpûr, Nos. 1–3.

Written in Nasta'liq. Dated A.H. 1088.

A note at the beginning states that Mir Muḥammad Ṭâhir is the scribe of the copy. There are marginal notes throughout the copy.

No. 2408.

foll. 86; lines 13: size 5½×4½; 4×2½.

The Same.

Another copy of the preceding commentary.

Written in Nasta'liq. Not dated: apparently 13th century A.H.

A note at the end says that one Munawwar 'Ali is the owner and the scribe of the copy.

No. 2409.

foll. 97: lines 97; size 8½×5½; 6×2.

الابحاث الباقية

AL ABḤÂṢ AL BÂQIYAH.

The second of the two commentaries on Al Adâb Ash Sharîfiyâh (No. 2406 above) by the same 'Abdalbâqi referred to in No. 2408. It contains a detailed explanation of the text. The commentator, by the compilation of the present work, has fulfilled the promise made by him at the end of the preceding commentary.

Beginning:—

يا من لا مانع لما اعطاه و لا ناقض لما اتاه .... اما بعد فيقول

...... عبد الباقى بن غوث الاسلام الصديقى الخ *

Only one other copy of the present commentary is known to us, viz., Bûhâr Lib. Cat., vol. ii, No. 365.

Written in beautiful Nasta'liq. Dated Shâhjahânâbad, A.H. 1091.

Scribe: عبد الرسول.

The title-page contains an inscription of لسان السلطان محمود الدوله منشی محمد صفدر علیخان بهادر dated A.H. 1270 (see No. 2381).

No. 2410.

foll. 25; lines 21; size 8½ × 5; 6 × 2½.

الآداب الرشيديه

AL ÂDÂB AR RASHÎDÎYAH.

The well-known commentary on Âdâb Ash Sharîfîyah (No. 2406 above); it is commonly known as Al Munâẓarat Ar Rashîdîyah. Being a standard book on the subject it is taught in almost all Madrasah.

Commentator: 'Abdarrashîd bin Shaikh Muṣṭafâ bin 'Abdalḥamîd al Jawanpûrî, عبد الرشيد بن شيخ مصطفى بن عبد الحميد الجونپوری, a distinguished scholar of Jawanpûr, who studied under eminent scholars of that place. After completing his education he spent a considerable time in teaching students. Thereafter he devoted himself to Ṣûfism and studied the books of the famous Ṣûfî Muḥîaddîn al 'Arabî (*d.* A.H. 638=A.D. 1240). He was invited by Shâh Jahân (A.H. 1037–1069=A.D. 1628–1659) to his court, but he did not accept the invitation, saying that he preferred a retired life. He died in A.H. 1080=A.D. 1669. For his life and works see Subḥat al Marjân, fol. 66b; Ma'âṣir al Kirâm, fol. 203; Tadkira'i 'Ulamâ'i Jawanpûr, p. 61.

Beginning:—

الحمد لله بدأ بعد التيمن بالتسمية بحمد الله و سبحانه و تعالى اقتداء باحسن النظام الخ *

For other copies of the work see India Office, No. 558; Râmpûr, No. 10; Bûhâr Lib. Cat., vol. ii, No. 461/ii.

The work has been frequently printed and lithographed.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

MIXED CONTENTS IN DIALECTICS.

No. 2411.

foll. 52; lines 15; size 7½×6½; 5×3.

المجموعة

AL MAJMÛ'AH.

The present Majmû'ah contains eight treatises on dialectics, of which two are in Persian. Written in Naskh and Nasta'lîq by the same scribe, viz., 'Abdarraḥmân, in A.H. 1120.

Foll. 1–4, I. Risâlah Dar Âdâbî Baḥs رسالة در آداب بحث. A treatise on dialectics in Persian, divided into four Faṣl. Neither the treatise nor its author is mentioned in any catalogue.

Beginning:—

الحمد لله لا مانع و لا ناقض لقضائه .... بدانكه بحث

از روى لغت تفتيش و جستجو كردن است الخ *

Written in Nasta'lîq.

Foll. 5-6, II. Ar Risâlatu Al 'Aḍudîyah الرسالة العضدية. A very concise treatise containing the rules of disputation by Qâḍî 'Aḍud قاضي عضد. For other particulars see No. 2405 above.

Written in Naskh.

Foll. 7–13, III. Sharḥu Risâlati Âdâb al Baḥs شرح رسالة آداب البحث. A commentary on the above-mentioned treatise, by Mullâ Muḥammad al Ḥanafî ملا محمد الحنفي.

For other particulars see No. 2405.

Written in Naskh.

Foll. 24–34, IV. Ar Risâlatu fî Âdâb al Baḥs الرسالة في آداب البحث. The present treatise is recorded in the Hand-list, No. 2566, as an anonymous treatise, as no mention of the author is given anywhere in the MS.

We learn that the treatise is Ar Risâlatu fî Âdâb al Baḥs, since the beginning of the same treatise given in Berlin, No. 5272, agrees verbatim with the beginning of our treatise, quoted below. Hence the author given in Berlin, *loc. cit.*, is necessarily the author of our treatise, viz., Shamsaddîn Muḥammad bin Ashraf al Ḥusainî As Samarqandî شمس الدين محمد بن اشرف الحسينى السمرقندى.

He was a distinguished scholar of the 7th century A.H. The date of his death is not known, but he was alive in A.H. 690=A.D. 1291. See No. 2264 above.

Beginning:—

المنة لواهب العقل هذه رسالة فى آداب البحث يحتاج اليه كل
متعلم لتكون حافظة له فى البحث الخ *

For other copies of the work see Berlin, Nos. 5272-3; Munîch, Nos. 664-68; Leipzig, Nos. 351-3; Paris, No. 393/3; Bodl., Nos. 511/2, 255; Br. Mus., No. 421/3; India Office, No. 486.

Written in Naskh.

Foll. 35-37, V. Ar Risâlatu fî Âdâb al Baḥṣ الرسالة فى آداب البحث. A treatise on the rules of disputation. Neither the treatise nor its author is mentioned in any catalogue.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام علی سيدنا محمد و آله
اجمعين و الدليل قول مركب من القضيتين او اكثر للتأدى الى تصديق
نظرى و هذا التصديق يسمى نتيجة و تصديقا الخ *

Written in Nasta'lîq.

Foll. 38-42, VI. Risâla'i Manẓûmah Dar Âdâb Baḥṣ رسالهٔ منظومه در آداب بحث. An versified treatise in Persian on the principles of disputation.

Neither the treatise nor its author is mentioned in any catalogue, but in the following verse at the end the author refers to his poetical name, viz., Ḥâfîẓ, thus:—

این چمن مرکسی که سیر کند
بهر حافظ دعاء خیر کند

We know one poet whose poetical name is Ḥâfîẓ (died A.H. 792=A.D. 1393; see Persian Lib. Cat., vol. i, No. 231), but there is no evidence to suggest that the same Ḥâfîẓ is the author of this work.

The preface begins with an Arabic verse thus:—

الحمد لله خالق الآداب
منة للسائلين خير و ثواب

The work itself begins thus:—

مخبري كه خبــر دهد ز كتاب

ان ترک الوضــوء ليــس ثواب

Written in Naskh.

Foll. 43–45, VII. Ar Risâlatu fî Âdâb al Baḥs̤ الرسالة فی آداب البحث. A treatise on the principles of disputation. It begins without the preface thus:—اعلم ان كلام الناظر اما ان يقع فی التعريفات او في المسائل. Neither the author nor the treatise is mentioned in any catalogue.

Written in Naskh.

Foll. 46–52, VIII. Al Âdâb Ash Sharifiyah الآداب الشريفيه, a well-known treatise on disputation, by 'Ali bin Muḥammad al Jurjânî علي بن محمد الجرجاني, commonly called السيد الشريف. He died in A.H. 816=A.D. 1413.

For other particulars see No. 2406.

Written in Naskh.

No. 2412.

foll. 66; lines 28; size 8×4½; 5½×3½.

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains two different commentaries on two different treatises. Written in Naskh. Not dated; apparently 12th century A.H.

Foll. 1–10, I, [Al Qiṭ'atu Min Ash Sharḥ] القطعة من الشرح.

It is a fragment of a commentary on a treatise containing the accounts of the day of resurrection. The commentator's name and the name of the author of the text are not known.

It opens abruptly thus:— كذلك فی اللوح كل حرف قدر.

It is also ending abruptly thus:— و الاعلام له من المنزلة.

Foll. 11–65, II. Ash Sharḥu 'Alâ Risâlah Âdâb Al Baḥs̤ الشرح على رسالة اداب البحث.

It is a commentary on Risâlah Âdâb al Baḥṣ of Muḥammad Ashraf Samarqandi (see No. 2411/4 above). The present MS. is defective at the beginning. It begins abruptly thus:—

انما هو لترک الحمد کما ان اداب المصنفین للا تیلن بها الخ *

In the Hand-list, No. 2853, it is said that the commentary is on an anonymous treatise, but the fact that the following text here quoted for the explanation agrees with the treatise, No. 2411/4 at once tells us that it is a commentary on the treatise referred to above:—

آداب البحث یحتاج الیه کل متعلم الخ *

No other copy of the work has been traced so far.

d by P. Knight, Baptist Mission Press, 41A, Lower Circular Road,